# THE CATECHISM

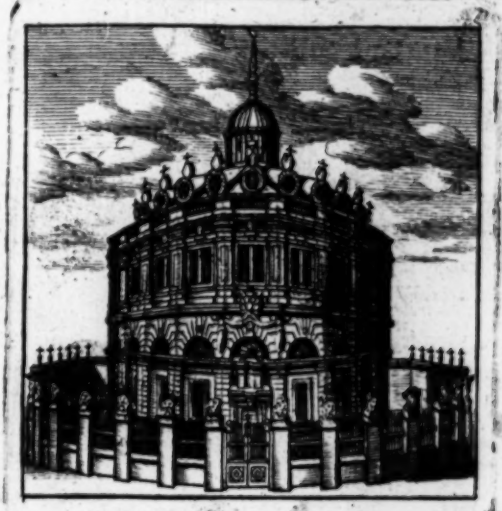
Set forth in the Book of

# COMMON-PRAYER,

*Briefly explained by ſhort Notes, grounded upon Holy* SCRIPTURE.

To which is now added an Eſſay of *Queſtions* and *Anſwers*, framed out of the ſame *Notes*, for the exerciſe of YOUTH.

*The Sixth Edition.*



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# To the READER.

THeſe ſhort expoſitory Notes were not intended to foreſtal the uſe of the larger and more learned Expoſitions, which are already extant upon the Church-Catechiſm; much leſs to prevent the ſeaſonable enlargments of the induſtrious Catechiſt upon the ſame: but are rather deſigned for a Preparative and Manuduction to the promoting of both.

The firſt thing here aimed at, was Brevity; and therefore, as the Poſitions are not many, ſo the Stripture-proofs for the juſtification of the chiefeſt paſſages in them, are deſignedly ſingle. And yet becauſe the cited Scriptures, and perhaps alſo the Poſitions themſelves, may ſeem too numerous for young beginners; it may be convenient to make choice of ſome of the more eaſy and important Notes, with ſome of the moſt neceſſary Proofs for that firſt Eſſay; and afterwards to have recourſe to the remainder, as further occaſion aud abilities ſhall invite.

The next thing endeavoured, was Plaineſs: and for that reaſon, all citations of humane Authors, and other curioſities of Learning, are wholly forborn. And to make the Expoſition yet more plain, the Teacher is to be intreated, in his illuſtrating the Points to be proved, to give ſome familiar diſcovery of their conformity to the words or ſcope of the Marginal Texts, diſtinctly pointed to for that purpoſe.

The laſt thing projected, was the delineation of ſuch a compaſs of Catechiſtical Doctrines, as might ſuf-

*ficiently evidence this ſhort* CATECHISM *to be improvable to a more diffuſive uſe in the Church, than only to capacitate Youth for the Rite of Confirmation; as was, it ſeems, at the firſt intended.*

*In a word, it was deſired that ſome ſmall Manual of Catechiſtical Obſervations might be found in the hands of young Chriſtians; which being by the direction of the inſtructer, and care of Parents and Governours, competently learned in ſmall portions, might enable thoſe Youths to return underſtanding Anſwers to all ſuch Queſtions as ſhould naturally ariſe from the Obſervations propounded.*

*And if, after this, the Catechiſt ſhall pleaſe to frame the reſidue of his Diſcourſe upon theſe ſubjects; to the capacity and expectation of the reſt of his Auditory; theſe performances together may (by Gods bleſſing) become a hopeful means both to deliver ſome aged Hearers from their inveterate ignorance, and this moſt neceſſary ſervice of* Catechization *alſo from the contempt of being reputed work onely for Children.*

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1 COR. XIV. 20.

Brethren, be not children in underſtanding: howbeit, in malice be ye children, but in underſtanding be men.

A CA-

# A CATECHISM, *that is to ſay*, An Inſtruction to be learned of every perſon, before he be brought to be confirmed by the Biſhop.

Queſtion. WHat is your name?
Anſwer. N. or M.
Queſt. Who gave you this name?

Anſw. My Godfathers and Godmothers in my Baptiſm, wherein I was made a member of Chriſt, the child of God, and an Inheritor of the kingdom of Heaven.

Queſt. What did your Godfathers and Godmothers then for you?

Anſw. They did promiſe and vow three things in my name. Firſt, that I ſhould renounce the devil and all his works, the pomps and vanityes of this wicked world, and all the ſinful luſts of the fleſh. Secondly, that I ſhould believe all the Articles of the Chriſtian faith. And thirdly, that I ſhould keep Gods holy will and commandments, and walk in the ſame all the daies of my life.

Queſt. Doſt thou not think that thou art bound to believe and to do, as they have promiſed for thee?

Anſw. Yes verily; and by Gods help ſo I will: And I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Saviour. And I pray unto God to give me his

his grace, that I may continue in the ſame unto my lives end.

Catechiſt. Reherſe the Articles of thy belief.

Anſwer. I Believe in God the Father Almighty Maker of heaven and earth:

And in Jeſus Chriſt his only Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried. He deſcended into hell, The third day he roſe again from the dead, He aſcended into Heaven, And ſitteth at the right hand of God the Father Almighty; From thence he ſhall come to judg the quick and the dead.

I believe in the holy Ghoſt, The holy Catholic Church, the Communion of Saints. The forgiveneſs of ſins, The reſurrection of the body, And the life everlaſting. Amen.

Queſt. What doſt thou chiefly learn in theſe Articles of thy belefe?

Anſw. Firſt, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Queſt You ſaid that your God-fathers and God-mothers did promiſe for you, that you ſhould keep Gods Commandments: Tell me how many there be.

Anſw. Ten.

Queſt. Which be they?

Anſw.

Anſw. THe ſame which God ſpake in the twentieth chapter of Exodus, ſaying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the houſe of bondage.

I. Thou ſhalt have none other Gods but me.

II. Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

III. Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattel, and the ſtranger that is within thy gate. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murther.

VII. Thou

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Queſt. What doſt thou chiefly learn by theſe Commandments?

Anſw. I learn two things: My duty towards God, and my duty towards my neighbour.

Queſt. What is thy duty towards God?

Anſw. My duty towards God, is to beliede in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name and his Word, and to ſerve him truly all the days of my life.

Queſt. What is thy duty towards thy neighbour?

Anſw. My duty towards my neighbour, is to love him as my ſelf, and to do to all men, as I would they ſhould do unto me. To love, honour and ſuccour my father and mother. To honour and obey the King, and all that are put in authority under him. To ſubmit my ſelf to all my Governours, Teachers, Spirituall Paſtors and Maſters. To order my ſelf lowly and reverently to all my Betters. To hurt no body by word or deed. To be true and juſt in all my dealing.

dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying and ſlandering. To keep my body in temperance, ſoberneſs, and chaſtity. Not to covet or deſire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

Catechist. My good child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the commandments of God, and to ſerve him, without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou canſt ſay the Lord's Prayer.

Anſw. OUr Father which art in heaven, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our dayly bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temtation: but deliver us from evil. Amen.

Quest. What deſireſt thou of God in this prayer?

Anſw. I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God, that he will ſend us all things that be needfull both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily; and that he will

kéep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſt. HOw many Sacraments hath Chriſt ordained in his Church?

Anſw. Two only, as generally neceſſary to ſalvation: that is to ſay, Baptiſm, and the Supper of the Lord.

Queſt. What meaneſt thou by this word Sacrament?

Anſw. I mean an outward and viſible ſign of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledg to aſſure us thereof.

Queſt. How many parts are there in a Sacrament?

Answ. Two: the outward viſible ſign, and the inward ſpiritual grace.

Queſt. What is the outward viſible ſign, or form in Baptiſm?

Anſw. Water: wherein the perſon is baptized, In the name of the Father, and of the Son, and of the holy Ghoſt.

Queſt. What is the inward and ſpiritual grace?

Anſw. A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin and the children of wrath, we are hereby made the children of grace.

Q. What is required of perſons to be baptized?

Anſw.

Anſw. Repentance, whereby they forſake ſin; and Faith, whereby they ſtedfaſtly believe the promiſes of God, made to them in that Sacrament.

Queſt. Why then are infants baptized, when by reaſon of their tender age they cannot perform them?

Anſw. Becauſe they promiſe them both by their ſureties: which promiſe, when they come to age, themſelves are bound to perform.

Queſt. Why was the Sacrament of the Lord's Supper ordained?

Anſw. For the continual remembrance of the ſacrifice of the death of Chriſt, and of the benefits which we receive thereby.

Queſt. What is the outward part or ſign of the Lord's Supper?

Anſw. Bread and wine which the Lord hath commanded to be received.

Queſt. What is the inward part, or thing ſignified?

Anſw. The body and blood of Chriſt, which are verily and indeed taken, and received by the faithful in the Lord's Supper.

Queſt. What are the benefits whereof we are partakers thereby?

Anſw. The ſtrengthening and refreſhing of our ſouls by the body and blood of Chriſt, as our bodies are by the bread and wine.

Queſt. What is required of them who come to the Lord's Supper?

Anſw. To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing

poſing to lead a new life; have a lively faith in God's mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

¶ The Curate of every Parish, shall diligently, upon Sundays and Holy-days, after the ſecond Leſſon at Evening-Prayer, openly in the Church, inſtruct and examine ſo many children of his Parish ſent unto him, as he shall think convenient, in ſome part of this Catechiſm.

¶ And all Fathers, Mothers, Maſters and Dames, shall cauſe their Children, ſervants and prentices (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate, untill ſuch time as they have learned all that is here appointed for them to learn.

¶ So ſoon as children are come to a competent age, and can ſay in their Mother-tongue the Creed, the Lord's prayer, and the ten Commandements; and alſo can anſwer to the other queſtions of this ſhort Catechiſm; they shall be brought to the Bishop. And every one shall have a God-father, or a God-mother, as a witneſs of their Confirmation.

¶ And whenſoever the Bishop shall give knowledg for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or ſend in writing with his hand ſubſcribed thereunto, the names of all ſuch perſons within his Parish, as he shall think fit to be preſented to the Bishop to be Confirmed.

¶ *Canons*

## ¶ *Canons ſelected by* EGBERT *Archbiſhop of* York, *about the year of Chriſt* 750.

CAN. 6. *Ut unuſquiſque ſacerdos* &c. "That every Prieſt ſhould diligently in-"ſinuate into the People committed to "his charge, the Lord's Prayer and Creed; "and inform their underſtanding in the "ſtudie and practice of all points of the "Chriſtian Religion. *Compare this with the* 11th *Canon of the Council of* Cloveſhoe *under* CUTHBERT, *Archbiſhop of* Cant. *in the year* 747.

## ¶ *Injunctions by* Q. ELIZABETH *in the year* 1559.

§. 44. *Item*, every Parſon, Vicar, and Cu-"rate, ſhall upon every Holy-day, and e-"very ſecond Sunday in the year, hear "and inſtruct all the youth of the Pariſh, "for half an hour at the leaſt, before Eve-"ning-prayer, in the ten Command-"ments, the Articles of the Belief, and in "the Lords Prayer; and diligently exa-"mine them, and teach the Catechiſm "ſet forth in the book of publick Prayer.

¶ *Conſtitutions and Canons Eccleſiaſtical agreed upon in the year 1603.*

LIX. Every Parſon, Vicar, or Curate, "upon every Sunday and Holy-day be- "fore Evening-prayer, ſhall for half an "hour or more, examine and inſtruct the "Youth and ignorant perſons of his Pa- "riſh, in the ten Commandments, the "Articles of the Belief, and in the Lord's "Prayer: and ſhall diligently hear, in- "ſtruct & teach them the Catechiſm ſet "forth in the book of Common-Prayer. "And all Fathers, Mothers, Maſters and "Miſtreſſes, ſhall call their Children, "Servants and Apprentices, which have "not learned their Catechiſm, to come "to the Church at the time appointed, "obediently to hear and to be ordered "by the Miniſter, until they have learn- "ed the ſame &c.

¶ *K. JAMES his Letter of Directions to the Lord Archb. of* Cant. *in the year 1622.*

----- That thoſe Preachers be moſt en- "couraged

" couraged and approved of, who ſpend
" their afternoons Exerciſe in the exami-
" nation of Children in their Cate-
" chiſms, and in the expounding of the
" ſeveral points and heads of the Cate-
" chiſm, which is the moſt ancient and
" laudable cuſtom of teaching in the
" Church of England.

*The now mentioned L. Archbiſhop of* Cant.
*his Letter thereupon written to the*
*L. Archb. of* York.

" So far are theſe Directions from abat-
" ing, that his Majeſty doth expect at our
" hands, that it ſhould increaſe the Num-
" ber of Sermons, by renuing upon every
" Sunday in the after-noon, in all Pariſh-
" Churches throughout the Kingdome,
" that Primitive and moſt profitable ex-
" poſition of the Catechiſm, wherewith
" the People, yea very Children, may be
" timely ſeaſoned & inſtructed in all the
" Heads of Chriſtian Religion: the which
" kind of teaching (to our amendment be
" it ſpoken) is more diligently obſerved
" in all the reformed Churches of *Europe*,
" than

" than of late it hath been here in *Eng-*
" *land.* I find his Majeſty much moved
" with this neglect, and reſolved (if we
" that are his Biſhops do not ſee a Refor-
" mation hereof, which I truſt we ſhall)
" to recommend it to the care of the Ci-
" vil Magiſtrate.

¶ *In a Sermon Preached before K.* JAMES *in the year 1624. by* James Uſher, *late L. Archb. of* Armagh.

" Your Majeſty can never be ſufficiently
" commended, in taking order, that the
" chief heads of the *Catechiſm* ſhould, in
" the ordinary miniſtery, be diligently
" propounded and explained unto the
" people throughout the Land. Which
" I wiſh were as duly executed every
" where, as it was piouſly by You intend-
" ed. ---- The neglecting of this, is the
" fruſtrating of the whole work of the Mi-
" niſtery. For let us preach never ſo ma-
" ny Sermons unto the people, our labour
" is but loſt, ſo long as the foundation
" is unlaid, and the firſt principles un-
" taught, upon which all other doctrine
" muſt be builded.

THE

THE

# CATECHISM

*ſet forth in the Book of*

# COMMON-PRAYER,

## *Briefly explained.*

SECTION I.

**N. or M.**] THE Chriſtian Name, which was given in Baptiſm, calleth to mind the Chriſtian [a] Faith, in which the then named perſon was Baptized. And he alſo bearing the name of Chriſt, is called a [b] Chriſtian, and ſo is [c] diſtinguiſhed from men of other Religions; as Jews, Turks, and Heathens.

[a] Acts 19. 4, 5.

[b] 1 Pet. 4. 16.

[c] Mat. 23. 8.

**My God-fathers and God-mothers in my Baptiſm.**] Names have been uſually given to Infants, when they were received into the Church by [d] Circumciſion, to which [e] Baptiſm is a correſpondent Sacrament. And theſe Names have been ſometimes given by [f] Parents, and ſometimes by [g] others, with the [h] Parents approbation.

[d] Luke 2. 21.

[e] Col. 2. 11, 12.

[f] Gen. 21. 3.

[g] Ruth. 4. 17.

[h] Luke 1. 59, 60, 62, 63.

**Wherein I was made** &c.] Three
i Gal. 3. 27. i Privileges are conferred upon the Baptized Chriſtian, or Believer.

k Eph. 2. 12. 1. He who was naturally k eſtranged from Chriſt, is now made a Mem-
l Eph. 5. 30. ber of him: that is, a l Member of that
m Eph. 1 22, 23. myſtical m Body the Church, whereof Chriſt is the Head.

2. Being a member of Chriſt; he
n Eph. 2. 3. who was naturally a n Child of wrath,
o 1 Jo. 3. 1. is now made a o Son of God by p a-
p Gal. 4. 5. doption, through Chriſt the Son of God by nature.

3. Being a Son of God; he who was naturally a Child of Perdition, and
q Mat. 25. 41. q ſharer with the Devil and his Angels,
r Rom. 8. 16, 17. is now made an r heir of God, and
ſ Luke 12. 32. joynt-heir with Chriſt, to a ſ Kingdome of glory.

**They did promiſe and vow** &c.]
t Iſa. 8. 2, 3. By continuing the ancient uſe t of Witneſſes at the naming of Children, or Sureties in Baptiſm, religious care is taken for the pious education of the Baptized Children; eſpecially, in
u Eſt. 2. 7. caſe of u the mortality, or negligence of Parents. However, Parents are ex-
w Deut. 6. 6, 7. preſly commanded to be w diligent in teaching their own Children God's
x Eph. 6 4. holy Word, and x bringing them up in

in the nourture and admonition of the Lord.

**Three things in my name.**] As in Baptiſm three Privileges are aſſured to the perſon Baptized, or Believer: ſo in his name are [y] avouched three things to be performed. SECTION II.

[y] Deut. 26. 17, 18.

**Firſt, that I ſhould renounce the Devil** &c.] The firſt thing promiſed in the behalf of the Baptized perſon, is the abrenunciation of his [z] three ſpiritual Enemies; the Devil, the World, and the Fleſh.

[z] Eph. 2. 1, 2, 3.

The firſt ſpiritual Enemy is the Devil, who is an evil ſpirit, or [a] loſt angel; and is to be renounced, becauſe

[a] 2 Pet. 2. 4.

1. He tempteth to ſin; and ſo is called the [b] Tempter;

[b] Mat. 4. 3.

2. He accuſeth for ſin; and ſo is called the Devil, and the [c] Accuſer;

[c] Rev. 12. 10.

3. He hindereth from doing good; and ſo is called [d] Satan, or a Reſiſter.

[d] Zech. 3. 1.

The Works of the Devil are in general, all [e] Sins committed by his inſtigation; and more particularly, thoſe which are committed after his [f] example: as, Murther, Lying, and the like.

[e] 1 Jo. 3. 8.

[f] Jo. 8. 44.

**The Pomps and Vanity of this wicked** SECTION III.

**wicked World.**] The ſecond ſpiri-
g Gal. 1.4. tual Enemy to be renounced, is g this preſent evil World, with the vanities of it.

By World is not here meant the elementary World, or frame of viſi-
h Acts 17.24. ble h creatures, which are i good; nor
i 1 Tim. 4.4. only the rational k World of Man-
k Jo. 12. 19. kind, which is not l wholly evil. But
l Phil. 2. 15. by World are here underſtood thoſe
m Joh. 15.19. m men of the World, who are ene-
mies to godlineſs; and thoſe other
n 1 Jo. 2. 15. n creatures in the World, which the
o Jo. 14. 30. Devil, o the prince of it, uſeth as
p Mat. 4. 8, 9. p baits and ſnares to ſeduce men to ſin.

The Pomps and vanity of this
q 1 Jo. 2. 16. World are q diſtinguiſhed into

1. The luſt of the fleſh, which is
r 2 Tim. 3. 4, 5. r Pleaſure;

2. The luſt of the eye, which is
s Eccl. 5. 11. s Riches;

t Jer. 45. 5. 3. The pride of life, which is t Honour. And theſe become injurious
u Ja. 4. 4. to Piety, when they are u affected inordinately, immoderately, or unſeaſonably.

**And all the ſinful luſts of the Fleſh.**] The third ſpiritual Enemy to be re-
w Gal. 5. 24. nounced, is the w Fleſh, with the luſts of it.

By

By Fleſh are not here meant the ſeveral ſorts of living [x] creatures, which are made of Fleſh; neither [y] humane nature, nor the [z] frail body of man, which are ſometimes called Fleſh.

But Fleſh is the [a] unmortified Corruption of the ſoul, which is [b] enmity againſt God: becauſe

1. It [c] hindereth us from doing good, and 2. It [d] inclineth us to do evil.

The ſinful luſts of the Fleſh are the manifold [e] inordinate affections, and [f] evil concupiſcences of the mind, by which the temptations of the Devil are entertained, and the [g] good things of the world are abuſed to ſin.

[x] 1 Cor. 15. 39.
[y] Iſa. 58. 7.
[z] 1 Cor. 15. 50.
[a] Rom. 7. 25.
[b] Rom. 8. 7, 8.
[c] Gal. 5. 17.
[d] Rom. 7. 23.
[e] Gal. 5. 19, 20, 21.
[f] Ja. 1. 14.
[g] 1 Tim. 6. 10.

**Secondly, that I ſhould believe** &c.] The ſecond thing promiſed in behalf of the Baptized perſon, is [h] Faith, or a [i] belief of the Doctrine of Chriſtianity.

*SECTION IV.*

By Believing is not here underſtood only hiſtorical Faith, ſuch as the [k] Devil and wicked men may have:

Nor onely the [l] Faith of miracles, ſuch as Judas the Traytor, and other [m] wicked profeſſors of Religion may have had:

Nor only [n] temporary Faith, ſuch as [o] hypocrites may have.

[h] Acts 8. 36, 37.
[i] Acts 26. 27, 28.
[k] Ja. 2. 19.
[l] 1 Cor. 13. 2.
[m] Mat. 7. 22, 23.
[n] Luke 8. 13.
[o] Acts 8. 13, 21.

But

But this Faith is a gracious work of the [p] holy Spirit, whereby the [q] heart of man is enabled to [r] assent unto, and rely upon the [s] Word of God's truth, and Gospel of man's salvation.

The doctrinal object of a Christian's Faith is, in general, the [t] whole holy Scripture; and more particularly, [u] all the Articles of the [w] Christian religion.

This Faith is necessary to all men, as being [x] a duty commanded of God, and a means [y] without which man cannot be saved.

p 2 Cor. 4. 13.
q Rom. 10. 10.
r Jo. 3. 33.
s Eph. 1. 13.
t Acts. 24. 14.
u Luke 24. 25.
w Jo. 20. 31.
x 1 Jo. 3. 23.
y Mar. 16. 16.

SECTION V.

**Thirdly, that I should keep God's holy will** &c.] The third thing promised in behalf of the Baptized person, is [z] Obedience to the [a] whole will of God, [b] revealed in his Laws.

This Obedience is universal

1. In respect of the object; because the obedient man, in his desire, keepeth [c] all God's commandments;

2. In respect of the subject; because he keepeth them with [d] all his heart;

3. In respect of duration; because he walketh in them, [e] all the dayes of his life.

z Luke 3. 12.
a Jer. 7. 23.
b Psal. 40. 8.
c Psal 119. 128.
d Deut. 26. 16.
e Luke 1. 74, 75.

Wan

Man is not ſaved by the tenor of the Covenant of [f] Works, the condition whereof is [g] perfect Obedience; but by the Covenant of Grace, the [h] condition whereof is true Faith. Yet is this Obedience, in doing good works, neceſſarily required: becauſe by it

1. [i] God is glorified,
2. [k] Our neighbour is gained and edifyed,
3. [l] Our own faith is juſtified.

*f* Gal. 2. 16.
*g* Rom. 10. 5.
*h* Rom. 10. 9.
*i* Mat. 5. 16.
*k* 1 Pet. 3. 1, 2.
*l* Ja. 2. 18.

**Doſt thou not think that thou art bound to believe and do** &c.] Believing and Doing, or [m] Faith and good Works, make up the whole doctrine and practiſe of Chriſtianity. And theſe are [n] not to be [n] ſeparated: becauſe [o] Faith without Works is dead; and Works [p] without Faith cannot pleaſe God.

*m* 2 Tim. 1. 13.
*n* Acts 19. 18.
*o* Ja. 2. 20.
*p* Heb. 11. 6.

**By Gods help ſo I will. And I heartily thank** &c.] Beſide our [q] firm reſolutions of Obedience unto God, it is chiefly required that we ſeek to him for help, that we may obey him. The means whereby God is to be ſought to for help, are [r] Thankfulneſs for ſpiritual mercies already received, and

SECTION VI.

*q* Pſal. 119. 106, 107.
*r* Col. 1. 3.

*l* verſe 9. and [l] Prayer for a continual ſupply of grace for the time to come.

**That he hath called me to this ſtate of Salvation** &c.] God's calling is either [t] Common, or Special and effectual. Common Calling is that whereby a [u] nation, city or family are called to the knowledge of the meanes of ſalvation. Special, or effectual Calling, is that whereby God [w] calleth his [x] elect, out of their natural ſtate of ſin, unto [y] holineſs and ſalvation, through Chriſt Jeſus; and that ordinarily by means of the Goſpel preached.

*t* Mat. 22.14.
*u* Pſal. 147. 19, 20.
*w* Rom. 8. 30.
*x* 1 Pet. 2. 9.
*y* 2 Theſ. 2. 13, 14.

**And I pray God to give me his grace** &c.] To the performance of every good action, God by his preventing grace, giveth the [z] Will; by his aſſiſting grace, he giveth the [a] Power; and by his conſummating grace, he giveth the [b] Act, or accompliſhment.

*z* 2 Cor. 3. 5.
*a* Phil. 2. 13.
*b* Phil. 1. 6.

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## The CREED.

**Rehearſe the Articles of thy Belief.**] The Doctrine of a Chriſtian's Faith was anciently delivered in a [c] Form of words: and ſo was openly [d] confeſſed, before admiſſion to Baptiſm.

*c* 2 Tim. 1. 13.
*d* Acts 8. 36, 37.

ARTI-

## ARTICLE I.

SECTION VII.

**I believe in God,**] This first Article is the [e] foundation of those that follow.

God is an [f] eternal [g] Spirit, whose [h] Being is of himself: that is, who is not from any other. And therefore there is but [i] one only true God, from whom [k] all things have their Being.

**The Father Almighty,**] He is the [l] Father of Christ from eternity; and is called Christ's [m] own Father, as Christ is called God's [n] own Son. And for Christ's sake, God is also [o] our heavenly Father, and can do for us [p] whatsoever he will.

**Maker of heaven and earth.**] By Heaven and Earth is meant the [q] whole world, and all things therein: which God [r] created of nothing, by his word, [s] in six daies, [t] for his own glory. And he still [u] preserveth all things by the same [w] word of his power.

[e] Jo. 14. 1.
[f] Psal. 90. 2.
[g] Jo. 4. 24.
[h] Exod. 3. 14.
[i] Isa. 44. 6.
[k] Acts 17. 24, 25.
[l] 2 Cor. 11. 31.
[m] Jo. 5. 18.
[n] Rom. 8. 32.
[o] Jo. 20. 17.
[p] Mar. 14. 36.
[q] Acts 17. 24.
[r] Heb. 11. 3.
[s] Exod. 20. 11.
[t] Col. 1. 16.
[u] Neh. 9. 6.
[w] Heb. 1. 3.

## ARTICLE II.

SECTION VIII.

**And in Jesus Christ,**] In this second Article we [x] profess our faith in Jesus Christ. [y] JESUS signifieth a Savi-

[x] Acts 8. 37.
[y] Mat. 1. 21.

our; and was ſo called, becauſe this
z Acts 4. 12. Son of God is the [z] onely Saviour of
a Jo. 1. 41. mankinde. And CHRIST, or [a] Meſ-
ſiah, ſignifieth Anointed; and was ſo
b Acts 10. 38. called, becauſe he was [b] anointed to
c 1 Cor. 1. 30. three [c] Offices: namely, to the Of-
d 1 Kin. 19. 16. fices of a [d] Prophet, of a [e] Prieſt, and
e Exod. 40. 13. of a [f] King; which three under the
f 1 Kin. 1. 34. Law, were in ſpecial manner Anoint-
ed.

g Luke 4. 18. Chriſt as a Prophet [g] inſtructeth
his Church, outwardly by his Word,
h Luke 24. 45. and [h] inwardly by his Spirit.

i 1 Tim. 2. 5, 6. As a Prieſt he [i] reconcileth his Church,
k Heb. 7. 25. by his Satisfaction once made on the
Croſs, and by his [k] continual Interceſ-
ſion ſtill made at the right hand of his
Father in heaven.

l Eph. 1. 22. As a King he [l] governeth and [m] pro-
m Eph. 5. 23. tecteth his Church.

n Mat. 1. 23. **His onely Son,**] In Chriſt are [n] two
natures: namely, Divine nature, or the
nature of God; and Humane nature,
or the nature of Man. In reſpect of
his Divine nature he is called the
o Jo. 1. 18. [o] onely-begotten Son of God, and is
p Jo. 10. 30. of the [p] ſame Divine eſſence with the
Father. In reſpect of his Humane na-
q Mat. 16. 13. ture, he is called the [q] ſon of Man.

**Our Lord.**] This title LORD, which
r 1 Cor. 8. 5, 6. is [r] diverſly given to men, is here the
peculiar

peculiar attribute of Chriſt, the [f] ſoverain Lord of lords: to whom belongeth [t] abſolute Dominion over all, and [u] Obedience from all.

[f] Rev. 19.16.
[t] Acts 10.36.
[u] Phil. 2. 10, 11.

## ARTICLE III.

**Was conceived by the holy Ghoſt,]** In this third Article we confeſs, that when Chriſt was [w] made of the ſeed of David according to the Fleſh, he was [x] made in all things like unto us, but [y] without ſin. For he being conceived only by the [z] operation of the holy Ghoſt, was moſt holy in his humane ſoul and body.

SECTION IX.

[w] Rom. 1. 3.
[x] Heb. 2.17.
[y] Heb. 7.26.
[z] Luke 1. 35.

**Born of the Virgin Mary.]** That Chriſt might be our [a] near Kinſman, and capable to redeem us, by paying our debt in the [b] ſame humane nature in which it was contracted; it was neceſſary he ſhould be the [c] Seed of the Woman. And that he might appear to be the promiſed Meſſias, it was neceſſary he ſhould be [d] born of a Virgin of the [e] linage of David.

[a] Ruth 2. 20.
[b] 1 Cor. 15. 21, 22.
[c] Gal. 4. 4.
[d] Mat. 1. 23.
[e] Mat. 1. 1.

## ARTICLE IV.

**Suffered under Pontius Pilate.]** In this fourth Article we confeſs that, according to the [f] Prophecies of Scripture

SECTION X.

[f] Acts 3. 18.

ture, [g] Christ suffered in his humane nature both in [h] soul and [i] body; his [k] divine nature being uncapable of suffering. For he was delivered to [l] Pontius Pilate, then Roman Governour in Judæa: who being a man addicted to [m] cruelty and [n] sinful compliance, [o] condemned Christ to be crucifyed.

**Was crucifyed,** As [p] Isaac bare the wood which was prepared to burn him: so Christ [q] bare his own Cross. And as [r] Moses lifted up the serpent on the pole in the wilderness: so was Christ lifted up on the Cross, to which [s] his hands and his feet were nailed.

And by this [t] painful, shameful and accursed death upon the Cross, did Christ [u] expiate our sin, and redeem us from the [w] curse of the Law.

**Dead** As [x] sin-offerings under the Law were put to death: so [y] Christ by suffering death, became a sacrifice for sin. And though [z] his enemies put him to death, yet he [a] voluntarily laid down his life. And the blood which he shed was of infinite value, because the [b] blood of that person, who was God as well as Man.

In this death, the [c] Soul of our Saviour

g 1 Pet. 4. 1.
h Mat. 26. 38.
i Jo. 19. 1, 2, 3.
k 1 Tim. 6. 15, 16.
l Mat. 27. 2.
m Luke. 13. 1.
n Mar. 15. 15.
o Luke 23. 23, 24.
p Gen. 22. 6.
q Jo. 19. 17.
r Jo. 3. 14.
s Psal. 22. 16.
t Heb. 12. 2.
u 1 Pet. 2. 24.
w Gal. 3. 13.
x Lev. 4. 29.
y Heb. 9. 28.
z Mar. 10. 33, 34.
a Jo. 10. 17, 18.
b Acts 20. 28.
c Luke 23. 46.

viour was ſeparated from his [d] Body, but neither his Soul nor [e] Body were ſeparated from his Divinity.

[d] verſe 53. [e] Mat. 28. 6.

**And buried,**] Chriſt was buried [f] after the manner of the Jewiſh nation: namely, [g] bound in grave clothes with ſpices; and laid in the grave, with a great ſtone rolled to the mouth of the Sepulcher. By which it was evident that he was [h] certainly dead, and alſo that he did afterwards as [i] certainly riſe again from the dead.

[f] Jo. 19. 40. [g] Mat. 27. 59, 60. [h] Acts 2 29. [i] Acts 13. 29, 30.

**Deſcended into hell.**] After Chriſt was dead and buried, his [k] Soul and Body continued for a time in a ſeparate condition [l] under the dominion of death: which condition is ſometimes ſignifyed by the [m] Grave or [n] Hell.

[k] Acts 2. 31. [l] Rom. 6. 9. [m] Pſal. 89. 48. [n] 1 Cor. 15. 55.

¶ *After the three Degrees of Chriſt's* Humiliation: *namely*, Birth, Death, *and* Burial *under the dominion of death*; *follow the three Degrees of his* Exaltation: *namely*, Reſurrection, Aſcenſion, *and* Glorification *in heaven.*

SECTION XI.

## ARTICLE V.

**The third day he roſe again from the Dead.**] In this fifth Article we confeſs, that the [o] Body of Chriſt ſaw no corruption

[o] Acts 13. 36, 37.

corruption, as did the Bodies of the Patriarchs: becauſe it was P impoſſible he ſhould be holden under the power of death. Therefore as q Iſaac was in a figure raiſed from the dead: ſo Chriſt did r really riſe again. For the s ſame Body and Soul of our Saviour, which were ſeparated by death, were in his t Reſurrection reunited; and that by his u own divine power.

He roſe again the w third day, which was the x firſt day of the week; and which, in memory of his Reſurrection is called the y Lord's day.

p Acts 2. 24.
q Heb. 11. 17, 19.
r Luke 24. 34.
s verſe 39.
t Jo. 2. 19, 21, 22.
u Jo. 10. 17, 18.
w Luke 24. 46.
x Luke 24. 1, 2, 3.
y Rev. 1. 10.

## ARTICLE VI.

*SECTION XII.*

**He aſcended into heaven,]** In this ſixth Article we confeſs that, as the z high Prieſt under the Law entered once every year into the Holy of holies; ſo a Chriſt an high Prieſt of good things to come, once b aſcended c locally and d viſibly into the e Heaven of heavens, that he might f prepare a place for us, and receive us to it.

**And ſitteth on the right hand of God the Father Almighty.]** After Chriſt's Aſcenſion into heaven, he g ſate, or h ſtood on the right hand of God. That

z Heb. 9. 7.
a verſes 11, 12.
b verſe 24.
c Luke 24. 51.
d Acts 1. 9.
e Eph. 4. 10.
f Jo. 14. 2, 3.
g Mar. 16. 19.
h Acts 7. 56.

That is, as a King and Judge he took up his [i] abode in a ſtate of [k] majeſty and [l] power, [m] above all creatures in heaven and in earth.

And becauſe he ſitteth on the right hand of the Father Almighty, he is perfectly able to [n] ſubdue all his enemies; as alſo to [o] intercede for, and eternally to [p] ſave, thoſe that are his.

*i* 1 Pet. 3. 22.
*k* Heb. 8. 1.
*l* Mat. 26. 64.
*m* Eph. 1. 20, 21.
*n* Pſal. 110. 1.
*o* Rom. 8. 34.
*p* Rev. 3. 21.

## ARTICLE VII.

*SECTION XIII.*

**From thence he ſhall come to judge the quick and the dead.**] In this ſeventh Article we confeſs, that Chriſt [q] ſhall come the ſecond time [r] from Heaven, with great glory [s] to judge the world.

In this laſt judgment, [t] Chriſt himſelf, as ſupreme judge, ſhall paſs the final Sentence: and the [u] Saints ſhall paſs their Sentence of approbation.

All ſhall be judged, as well the [w] Quick that are [x] alive at the Lord's coming, as the Dead that ſhall be raiſed up.

They ſhall be judged of [y] all things done in the Body, whether good or evil; and that by the [z] Books of God's Omniſcience, of Life, of [a] man's Conſcience, and of the holy Scriptures.

*q* Acts 1. 11.
*r* Mat. 24. 30.
*s* Acts 17. 31.
*t* Jo. 5. 22, 27.
*u* 1 Cor. 6. 2.
*w* 1 Pet. 4. 5.
*x* 1 Theſ. 4. 15.
*y* 2 Cor. 5. 10.
*z* Rev. 20. 12.
*a* Rom. 2. 15, 16.

ARTI-

## ARTICLE VIII.

SECTION XIV.

**I believe in the holy Ghoſt.**] In this eighth Article we profeſs to believe in the holy Ghoſt, who, in reſpect of his nature, is the [b] third Perſon in the divine eſſence, and therefore [c] true God. and as he proceedeth from the [d] Father and the [e] Son, ſo he is a [f] Perſon [g] diſtinct from both.

[b] 1 Jo. 5. 7.
[c] Acts 5. 3, 4.
[d] Jo. 14. 26.
[e] Jo. 15. 26.
[f] Acts 13. 2.
[g] Jo. 14. 16.

In reſpect of his office he is called the [h] Holy Spirit, becauſe he furniſheth our hearts with ſpiritual and ſaving Graces, by his work of [i] Sanctification.

[h] Rom. 5. 5.
[i] 2 Theſ. 2. 13.

## ARTICLE IX.

SECTION XV.

**The holy Catholick Church, the Communion of Saints.**] In this ninth Article, by the Church of God is meant the [k] Corporation, or general Family of [l] all true believers.

God's Church is [m] built upon a Rock: for [n] Chriſt is the perſonal Foundation of it, and the [o] Apoſtles and Prophets are it's doctrinal Foundation. And the marks of it, are the ſincere [p] preaching of the Word of God, and the due adminiſtration of the holy Sacraments, by Miniſters lawfull [q] called.

[k] Eph. 2. 19.
[l] Acts 2. 44, 47.
[m] Mat. 16. 18.
[n] 1 Cor. 3. 11.
[o] Eph. 2. 20.
[p] Acts 2. 41, 42.
[q] Rom. 10. 15.

It

It is diſtinguiſhed into the [r] Church militant, which is here upon earth; and the [s] Church triumphant, which is in Heaven.

[r] Acts 8. 1.
[s] Heb. 12. 23.

The Communion of Saints is the firſt [t] Chriſtian Privilege. For as the [u] myſtical Body, the Church, hath an union with Chriſt, who is the Head of it; and therefore it is Holy: ſo in it there is a [w] Communion of the Members between themſelves, which is called the Communion of Saints.

[t] 1 Jo. 1. 7.
[u] Eph. 5. 23, 25, 26.
[w] 1 Cor. 12. 26, 27.

The Church is Catholick, or univerſal, in reſpect of [x] Perſons, Place, Doctrine, and Time.

[x] Mat. 28. 19, 20.

## ARTICLE X.

**The forgiveneſs of ſins.** ] In this tenth Article, the ſecond Chriſtian Privilege is the [y] Forgiveneſs of ſins, which is preached to all men, in the name of Chriſt, and ſealed in [z] Baptiſm: but is not communicable to the [a] ſinful angels.

*SECTION XVI.*

[y] Luke 24. 46, 47.
[z] Acts 2. 38.
[a] 2 Pet. 2. 4.

[b] Sin is a tranſgreſſion of the Law of God; and is [c] onely forgiven by him, againſt whom it is committed.

[b] 1 Jo. 3. 4.
[c] Mar. 2. 7.

Sin is diſtinguiſhed into Original ſin, which is the [d] ſinfulneſs of man's nature; and Actual ſin, which is

[d] Pſal. 51. 5.

*e* Mat. 15. 19. *f* Rom. 6. 23. *g* Col. 2. 13.

[e] committed in thought, word, and deed. And both these sorts of sin [f] deserve eternal death, but are [g] pardonable by the merits of Christ.

## ARTICLE XI.

*SECTION XVII.*

*h* Luke 14. 14. *i* 1 Cor. 15. 54. *k* 2 Cor. 4. 14.

**The Resurrection of the body.**] In this eleventh Article, the third Christian Privilege, is the [h] raising of our mortal Bodies from the [i] corruption of the grave, unto immortal glory, by virtue of the [k] Resurrection of Christ.

*l* 1 Cor. 6. 14. *m* Job 19. 26, 27. *n* Dan. 12. 2. *o* Acts 24. 15.

The truth of this Article is founded upon the [l] Power and good Pleasure of God, who both can and will raise from the dead the [m] very same Body that died.

It hath been believed by the [n] Fathers under the old testament, as well as it by [o] Christians under the new, that there shall be a Resurrection both of the just and unjust.

## ARTICLE XII.

*SECTION XVIII.*

*p* Jo. 5. 24. *q* Psal. 16. 11.

**The life everlasting.**] In this twelfth Article, the fourth Christian Privilege is the [p] enjoyment of everlasting Life.

By Life is here meant the fruition of all [q] true happiness in soul and body:

dy: when the faculties of the Soul ſhall be [r] perfectly enlightned and [ſ] ſanctifyed; and the [t] Body ſpiritualized, and [u] exceedingly glorifyed.

To this Life everlaſting is oppoſed [w] everlaſting Death, which is the [x] portion of the wicked.

And this Death conſiſteth in the loſs of God's preſence, and [y] all other comforts; and in the enduring the [z] ſting of Conſcience, and [a] torments of Hell-fire for ever.

[r] 1 Cor. 13. 12.
[ſ] Heb. 12. 22, 23.
[t] 1 Cor. 15. 44.
[u] Phil. 3. 21.
[w] 2 Theſ. 1. 8, 9.
[x] Mat. 25. 41.
[y] Rev. 14. 11.
[z] Mar. 9. 44.
[a] Rev. 21. 8.

**Firſt I learn to believe in God the Father,** &c.] In the divine eſſence, which is but one, there are [b] three [c] diſtinct Perſons; namely, [d] the Father, the Son, and the holy Ghoſt, who are diſtinguiſhed by their Properties. *SECTION XIX.*

[b] 1 Jo. 5. 7.
[c] Mat. 3. 16, 17.
[d] Mat. 28. 19.

It is Property of the Father to [e] beget the Son. It is the Property of the Son to be [f] begotten of the Father. It is the Property of the holy Ghoſt to [g] proceed from the Father and the Son.

[e] Pſal. 2. 7.
[f] Joh. 1. 14.
[g] Jo. 15. 26.

The Creation of the World is aſcribed to the Father, who [h] made all things by the Son, and [i] efficacy of the holy Ghoſt.

[h] Heb. 1. 2.
[i] Gen. 1. 2.

The Redemption of mankind is

[k] 1 Tim. 2. 5, 6. aſcribed to the Son, as the [k] onely perſon that became a ranſom for them.

The Sanctification of God's elect people is aſcribed to the holy Ghoſt, as [l] 1 Pet. 1. 2. the Spirit of holineſs, by whoſe [l] operation they are made holy.

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## The COMMANDMENTS.

SECTION XX

**Ten** Commandments.] Though the [m] Commandment of God be exceeding broad, yet hath he, in great wiſdom and compaſſion to us, contracted thoſe many Laws into [n] ten Precepts, and thoſe ten Precepts into [o] two Tables; both which are [p] fulfilled by one ſpiritual grace, which is Love.

[m] Pſalm. 119. 96.
[n] Exod. 34. 28.
[o] Exod. 31. 18.
[p] Rom. 13 10.

Of the Commandments, ſome are propounded [q] negatively, and forbid Sins: and ſome are propounded affirmatively, and enjoyn Duties.

[q] Mat. 5. 33.

A negative Commandment forbiddeth every ſort and degree of the Sin, and the [r] inducements to it; and enjoyneth the [ſ] contrary Duty.

[r] 1 Theſ. 5. 22.
[ſ] Eph. 4. 28.

An affirmative Commandment enjoyneth every ſort and degree of the Duty, and the [t] means conducing to it; and forbiddeth the [u] contrary Sin.

[t] Rom. 14. 19.
[u] Mar. 7. 10.

A

A Commandment which enjoyneth the duty of one Related, enjoyneth alſo the [w] mutual duty of the other who is Related to him. *w* Eph. 6. 2, 4.

**The ſame which God ſpake** &c.] The Ten Commandments were [x] delivered both by a voice, and by writing: and accordingly, the declared Will of God is diſtinguiſhed into the [y] Unwritten, and the Written Word of God. *SECTION XXI.* *x* Deut. 5. 22. *y* 2 Theſ. 2. 15.

The Church had the unwritten Word of God, declared in [z] diverſe manners, from the [a] beginning of the world, till the time of [b] Moſes. And ſince the time of Moſes, the Church hath had the written Word, which is called the [c] holy Scriptures. *z* Heb. 1. 1. *a* Luke 1. 70. *b* Neh. 9. 14. *c* Rom. 1. 2.

They are called Scriptures, becauſe [d] Written; and Holy, becauſe written by [e] holy men, who were inſpired by the holy Ghoſt. *d* Hoſ. 8. 12. *e* 2 Pet. 1. 20, 21.

## The PREFACE.

**I am the Lord thy God who brought thee** &c.] In this Preface to the ten Commandments, is ſet forth the Authority of God that commandeth, and the reaſon of man's [f] Obedience to him onely. *f* Hoſ. 13. 4.

He

He that commandeth is the Creator and ſupreme Lord of all men, and
g Gal. 6. 16. the g God of Iſrael his people: and
h Lev. 19. 37. therefore hath h authority to give them Laws.

i Numb. 15. 40, 41. Man is obliged to obey that i his
k Ja. 4. 12. God, who hath made, k preſerved,
l Deut. 4. 20. and alſo l redeemed him from the
m Luke 1. 74. Egyptian m bondage of Sin and Satan.

## COMMANDMENT I.

*SECTION XXII.*

**Thou ſhalt have none other Gods but me.**] In the Moral Law, which is
n 1 Jo. 3. 22. the n Rule of good works, this firſt Commandment, which concerns the Acknowledgment of God, forbiddeth theſe Sins:

o Pſal. 14. 1. 1. The ſin of Atheiſts, who o acknowledge no God.

p Gal. 4. 8. 2. The ſin of ſuch as p ſerve falſe gods.

q 2 Kin. 17. 33, 34. 3. The ſin of ſuch as q ſerve not the true God onely and aright.

The ſame Commandment enjoyneth theſe Duties:

r Mar. 12. 32. 1. That we acknowledge r but one God.

ſ 1 Cor. 8. 6. 2. That we have the ſ onely true God for our God: which muſt appear by our

1. Loving

1. [t] Loving
2. [u] Fearing
3. [w] Truſting in
4. [x] Obeying

} him above all others.

*t* Mar. 12. 30.
*u* Mat. 10. 28.
*w* Prov. 3. 5.
*x* Acts 5. 29.

## COMMAND. II.

**Thou ſhalt not make to thy ſelf** &c.] In this ſecond Commandment, which concerns the worſhip of God, are forbidden theſe Sins:

*SECTION XXIII.*

1. The appointing [y] any kind of Image for religious Worſhip.

*y* Lev. 26. 1.

2. The worſhipping ſuch an Image, or [z] any other Creature.

*z* Rev. 22. 8, 9.

3. The [a] neglect of the worſhip of the true God.

*a* Rom. 1. 25.

4. The [b] worſhipping him after a falſe manner:

*b* Mat. 15. 8, 9.

Becauſe the Lord is a [c] jealous God, and a [d] ſevere puniſher of Idolaters.

*c* Iſa. 42. 8.
*d* Deut. 8. 19.

In the ſame Commandment are enjoyned theſe Duties:

1. That God [e] onely be religiouſly worſhipped, according to his own [f] preſcription.

*e* Mat. 4. 10.
*f* Lev. 10. 1.

2. That he be worſhipped both in [g] Body and [h] Spirit.

*g* Pſal. 95. 6.
*h* Jo. 4. 23.

And to ſuch worſhipers, who thus love and obey the Lord, he hath [i] promiſed his eſpecial Mercy.

*i* Jo. 9. 31.

COM-

## COMMAND. III.

SECTION XXIV.

**Thou ſhalt not take the Name** &c.] In this third Commandment, which concerns the Name of God, are forbidden theſe Sins:

*k* Job 1. 5. 1. [k] Irreverend thoughts of God.

*l* Rev. 13. 6. 2. [l] Blaſphemy, or diſhonourable mention of his Name.

*m* Zech. 8. 17. 3. [m] Falſe Swearing, in avouching an untruth.

*n* Mat. 5. 33. 4. [n] Perjury, or breaking a lawful Oath.

*o* Rom. 2. 24. 5. [o] Cauſing the Name of God, and our holy Profeſſion, to be blaſphemed by others:

*p* 2 Sam. 12. 14. And ſuch Sins God himſelf hath eſpecially [p] threatned to puniſh.

In the ſame Commandment are enjoyned theſe Duties:

*q* Pſal. 103. 1, 2. 1. To [q] think and ſpeak reverendly of the Names and Attributes of God.

*r* Acts 13. 48. 2. To [r] glorify him in his holy Word and Ordinances, that bear his Name.

*ſ* Deut. 6. 13. 3. To [ſ] uſe his Name with reverence in taking religious Oathes.

*t* Jer. 4. 2. 4. To [t] obſerve ſuch Oathes with religious care and conſcience.

5 To

5. To [u] glorify God by a Chriſtian converſation. [u] 1 Tim. 6.1

## COMMAND. IV.

**Remember that thou keep holy** &c.] This fourth Commandment concerns the Sabbath of the Lord, which is to be kept holy, or [w] ſanctifyed: that is, ſeparated from a common to an holy uſe. *SECTION XXV.* [w] Deut. 15. 19, 20.

[x] God ſanctifyed the ſeventh day, after he had finiſhed his work of the firſt Creation; and [y] accordingly he commanded his people to ſanctify it. [x] Gen. 2. 3. [y] Exod. 31. 16, 17.

After the Reſurrection of Chriſt, inſtead of the ſeventh day from the beginning of the Creation, was obſerved the firſt day of the week, called [z] the Lord's day. And to this is referred the [a] practice of Chriſt and his [b] Diſciples. [z] Rev. 1. 10. [a] Jo. 20. 19, 26. [b] Acts 20. 7.

In this Commandment is enjoyned an eſpecial attendance upon God's ſervice, on that day: ſuch as 1. [c] Prayer, 2. [d] Diſpencing and receiving his Word, 3. [e] Partaking in his Sacraments, 4. [f] Relieving his Saints, and 5. Meditating upon his works of [g] Creation and [h] Redemption. [c] Acts 16. 13. [d] Acts 13. 44. [e] Acts 20. 7. [f] 1 Cor. 16. 1, 2. [g] Pſal. 92. title & verſes 4, 5.

In the ſame Commandment are forbidden our worldly [i] Undertakings [h] Deut. 5. 15. [i] Iſa. 58. 13.

*k* Neh. 13. 15. ings and [k] Employments, on this holy day: excepting ſuch as concern acts of [l] Piety, [m] Charity, [n] Neceſſity, or [o] Decency.

*l* Mat. 12. 5.
*m* Luke 6. 9.
*n* Luke 14. 5.
*o* Luke 6. 1.

The obſervation of this ſeventh Day, is to be [p] remembred every day: and [q] Governors are to require that obſervation of it, from all that are ſubject to them.

*p* Iſa. 66. 23.
*q* Neh. 13. 17.

## COMMAND V.

SECTION XXVI.

**Honor thy father and thy mother,** &c.] In this fifth Commandment, which is the Commandment of Relations, and concerns man's Dignity, are enjoyned the mutual Duties of Inferiors and Superiors.

From Children to Parents is required Honour, which implyeth 1. [r] Fear, 2. [s] Reverence, 3. [t] Obedience, and 4. [u] Maintenance. And the [w] contrary Vices are forbidden.

*r* Lev. 19. 3.
*ſ* Gen. 31. 35.
*t* Eph. 6. 1, 2.
*u* 1 Tim. 5. 4.
*w* Lev. 20. 9.

This Commandment concerns not onely [x] natural Parents, but extends alſo to [y] Magiſtrates in the State, [z] Miniſters in the Church, and [a] Maſters in Families; who are alſo called Fathers.

*x* Heb. 12. 9.
*y* Iſa. 49. 23.
*z* 1 Cor. 4. 15.
*a* 2 Kings 5. 13.

The reciprocal Duties of Superiors to Inferiors are likewiſe required in this Commandment: namely, of

[b] natu-

[b] natural Parents, [c] Magiſtrates, [d] Miniſters, and [e] Maſters. And the [f] contrary Vices are forbidden.

And here are alſo enjoyned the [g] mutual Duties of Husbands and Wives.

And to encourage all in their relative Duties to each other, here is an eſpecial [h] Promiſe annexed to this Precept.

[b] Eph. 6. 4. [c] Pſal. 78. 70, 71. [d] 1 Pet. 5. 2. [e] Col. 4. 1. [f] Pſal. 106. 37. [g] 1 Pet. 3. 1, 7. [h] Eph. 6. 2, 3.

## COMMAND. VI.

**Thou ſhalt do no Murther.**] In this ſixth Commandment, which concerns man's Life, are forbidden theſe Sins:

*SECTION XXVII.*

1. [i] Hatred.
2. [k] Cauſeleſs and revengeful Anger.
3. [l] Grievous Reproaches.
4. [m] Occaſion of Bloodſhed.
5. [n] Contrivance of man's Death.
6. [o] Actual and wilful Murther.

[i] 1 Jo. 3. 15. [k] Mat. 5. 21, 22. [l] Pſal. 64. 3. [m] Deut. 22. 8. [n] 2 Sam. 12. 9. [o] Exod. 21. 14.

In the ſame Commandment is enjoyned the preſervation of man's Life,

1. By a [p] ſeaſonable and [q] moderate uſe of God's creatures ordained for that end;
2. By a prudent [r] avoiding of Dangers;
3. By flying all Sins: and particularly,

[p] Eccl. 10. 17. [q] 1 Tim. 5. 23. [r] Mat. 10. 23

[f] Pſal. 55. 23. larly, [f] Murther and Uncleaneſs, which are noted to be eſpecially deſtructive
[t] Prov. 5. 11. to the [t] Body and [v] Soul of him that
[v] Prov. 6. 32. commits them.

## COMMAND. VII.

SECTION XXVIII.

**Thou ſhalt not commit Adultery.** ] In this ſeventh Commandment, which concerns man's Chaſtity, are forbidden

[w] Mat. 5. 27, 28. [x] 2 Pet. 2. 14. [y] Prov. 7. 10. [z] Eph. 5. 3. [a] Gal. 5. 19. [b] Luke 16. 18.

Adulterous or laſcivious
1. [w] Thoughts,
2. [x] Looks,
3. [y] Attire,
4. [z] Words, and
5. [a] Acts of Adultery and Fornication; as alſo 6. [b] Unlawful Marriages.

Beſides theſe Sins more directly againſt this Commandment, are herein alſo forbidden ſuch Sins as become occaſional to theſe: as, [c] Idleneſs, [d] Exceſs in eating and drinking, and the like.

[c] 2 Sam. 11. 2. [d] Jerem. 5. 7.

In the ſame Commandment are enjoyned Chaſtity and Modeſty in [e] Thoughts, [f] Behaviour, and [g] Apparel; as alſo [h] Sobriety and Vigilancy.

[e] 1 Theſ. 4. 4, 5. [f] 1 Pet. 3. 2. [g] 1 Tim. 2. 9. [h] 1 Pet. 5. 8.

## COMMAND. VIII.

SECTION XXIX.

**Thou ſhalt not ſteal.** ] In this eighth Com-

Commandment, which concerns man's Goods, are forbidden theſe Sins:

1. [i] Covetous Deſires. *i* Jo. 12. 6.
2. [k] Bribery. *k* Iſa. 1. 23.
3. [l] Withholding other mens Dues. *l* Ja. 5. 4.
4. [m] Defraudation, or deceitful Stealth. *m* 1 Theſ. 4. 6.
5. [n] Oppreſſion, or violent Robbery. *n* Luke 3. 14.
6. [o] Sacrilege, or robbing of God. *o* Mal. 3. 8.

In the ſame Commandment are enjoyned theſe Duties:

1. [p] To give to all their Dues. *p* Rom. 13. 7.
2. [q] To live in a lawful Calling. *q* Eph. 4. 28.
3. [r] To be diligent in that Calling. *r* 2 Theſ. 3. 11, 12.
4. [ſ] To reſtore that which hath been ſtolen. *ſ* Ezek. 33. 15.
5. [t] To give charitably to the poor. *t* Prov. 3. 27, 28.
6. [u] To avoid the company of the breakers of this Law. *u* Prov. 29. 24.

## COMMAND. IX.

**Thou ſhalt not bear falſe witneſs,** &c.] In this ninth Commandment, which concerns man's good Name, are forbidden theſe Sins: SECTION XXX.

1. [w] Lyes. *w* Eph. 4. 25.
2. [x] Groundleſs Jealouſies. *x* 1 Sam. 22. 13.
3. The [y] raiſing, [z] taking up, or [a] di- *y* Exod. 23. 1. *z* Pſal. 15. 3.

*a* Prov. 10. 12. [a] divulging of falſe or malicious Reports.

*b* 1 Kings. 21. 9, 10. 4. [b] The ſuborning or encouraging of falſe Witneſſes.

In the ſame Commandment are enjoyned theſe Duties, which maintain [c] Veracity and Charity:

*c* Eph. 4. 15.
*d* Zech. 8. 19.
*e* Eph. 4. 25.
*f* Phil. 4. 8. 1. [d] To love and [e] ſpeak the Truth.

2 [f] To preſerve our own Reputation.

3. Seaſonably to vindicate our

*g* Acts 25. 8.
*h* Luke 23. 41. [g] ſelves and our [h] innocent Neighbours.

*i* 1 Pet. 4. 8. 4. [i] To cover the infirmities of others.

## COMMAND. X

SECTION XXXI.

**Thou ſhalt not covet thy neighbours houſe,** &c.] In this tenth Commandment, which eſpecially concerns man's Deſires, are forbidden,

*k* Rom. 7. 7.
*l* Ja. 1. 14. 1. In general, [k] ſinful Luſts, and the firſt [l] motions of original corruption;

2. In particular, the coveting our

*m* Mic 2. 2.
*n* Jer. 5. 8.
*o* Acts 20. 33. Neighbour's [m] Houſe, [n] Wife, Servants, and [o] other Goods belonging to him.

In the ſame Commandment are enjoined theſe Duties:

*p* 1 Cor. 9. 25. 1. [p] To regulate our affections.

2. [q] To

2. [q] To reſtrain ſinful Deſires. q Tit. 2. 12.

3. [r] To be content with our preſent eſtate. And for the attaining of this Contentment, we muſt uſe the Means: namely, r Heb. 13. 5.

Meditation upon
1. [s] God's appointments. s 1 Cor. 7. 20.
2. [t] The creature's inſufficiency. t Eccleſ. 5. 10.
3. [u] Our own unworthyneſs. u Gen. 32. 10.

**I learn two things: My duty towards God, &c.]** The [w] two branches of Love [x] to God and Man, compleat a Chriſtian's duty, and are not to be [y] ſeparated. SECTION XXXII.

w Mat. 22. 40.
x Acts 24. 16.
y 1 Jo. 4. 21.

[z] God muſt be loved above all things; and that for his own ſake. z Luke 10. 27.

[a] A man's Neighbour muſt be loved as himſelf; and that for God's ſake. a Lev. 19. 18.

A man's Neighbour is any [b] other perſon beſide himſelf, that ſtands in [c] need of his help: though he be of [d] another Nation or Religion; yea, though he be his [e] profeſſed Enemy. b Rom. 13. 8.
c Luke. 10. 29, 33, 36, 37.
d Jo. 4. 9.
e Exod. 23. 4, 5.

A man loves his Neighbour as himſelf, when he loves him with the ſame kind of Love, which he owes to himſelf: and that is,

1. [f] Pure, not for gain; f Luke 6. 32.

2. [g] Sin-

g 1 Jo. 3. 18.
h 2 Tim. 3. 2,4.
i Lev. 19. 17.
k 1 Pet. 4. 8.

2 [g] Sincere, not fained;

3. [h] Moderate, or leſs than his love to God;

4. [i] Ordinate, tendering the Soul more than the Body;

5. [k] Fervent, and conſtant.

SECTION XXXIII.

l Hoſ. 7. 14.
m Acts 7. 60.
n Luke 11. 2.
o 2 Sam. 15. 31.
p Rom. 10. 14.
q Mat. 4. 10.
r Ja. 1. 6.
ſ 1 Jo. 5. 14.
t Pſal. 145. 18.
u Neh. 2. 4, 5.
w Jo. 16. 23.
x Mar. 11. 25.
y Ja. 5. 16.
z Luke 18. 1.

--To call for it by diligent Prayer.] Prayer is a calling upon God with the [l] Heart, and ſometimes with the [m] Voice, as well in a [n] preſcript Form of words, as in [o] occaſional Expreſſions. Prayer ought to be made

1. [p] To God as the [q] onely object of religious worſhip;

2. [r] In Faith, and [s] according to the will of God;

3. [t] In Sincerity of heart, and with the [u] uſe of means to attain what is deſired;

4. [w] Through the mediation of Chriſt, and [x] with Charity to men;

5. With [y] Fervency, and [z] Perſeverance.

## The LORD's Prayer.

SECTION XXXIV.

a Luke 11. 1, 2.

In the Lord's Prayer (which is ſo called becauſe [a] taught us by our Lord Jeſus Chriſt) are contained the Preface,

Preface, ſix Petitions, and the Doxologie or Concluſion.

## The PREFACE.

**Our Father, which art in heaven,]** In this Preface, we are taught to direct our Prayers [b] to God in the heavens: becauſe he only is [c] every where preſent to receive all our Petitions, though but conceived in heart.

As he is our Father, he is [d] moſt willing to to relieve: and we ought to come unto him with humble [e] Confidence.

As he is in Heaven, he is [f] moſt able to relieve: and we ought to come unto him with holy [g] Reverence.

In that we are taught to ſay, Our Father; we are commanded to [h] pray one for another, as brethren: and we ought to come unto God with brotherly [i] Charity.

*b* Lam. 3. 41.
*c* 1 Kin. 8. 38, 39.
*d* Mat. 7. 11.
*e* 1 Jo. 5. 14.
*f* Pſal. 115. 3.
*g* Eccleſ. 5. 2.
*h* 1 Theſ. 5. 25.
*i* Zeph. 3. 9.

## PETITION I.

**Hallowed be thy Name.]** The three firſt Petitions concern God's Glory; the three laſt concern our own Wants. SECTION XXXV.

In this firſt Petition, we are taught to deſire and endeavour [k] firſt and

*k* Pſal. 148. 13.

chiefly the glorification of God's holy Name.

By the Name of God is meant, in general, [l] God himſelf; in particular are meant { 1. his [m] Titles; as, Lord, God, &c. 2. his [n] Attributes; as, his Mercy, Juſtice, &c. 3. his [o] Memorials; as, his Word, Day, &c.

To Hallow, or [p] ſanctify, ſignifyeth to conſecrate to an holy uſe, or to glorify.

So that in this Petition we pray, that the great [q] Name of our God, and our holy Profeſſion be not blaſphemed, but [r] glorifyed by our ſelves and others; in [s] thought, [t] word, and [u] deed.

l 1 Kin. 5. 5. Acts 7. 47.
m Exod. 6. 3.
n Exod. 34. 5, 6.
o Pſal. 138. 2.
p Lev. 10. 3.
q Rom. 2. 24.
r Pſal. 72. 19.
s 1 Pet. 3. 15.
t Rom. 15. 6.
u Mat. 5. 16.

## PETITION II.

SECTION XXXVI.

**Thy Kingdom come.**] In this ſecond Petition, we are taught to pray, that the Kingdom of God may be eſtabliſhed; and that the contrary Kingdoms of Satan, [w] Sin, and Death may be deſtroyed.

The Kingdom of God is threefold; namely, the { 1. Power, 2. Grace, 3. Glory.

w Rom. 5. 21.

1. The

1. The Kingdom of Power is that whereby God [x] ruleth over all creatures, though his profeſſed enemies. And concerning this we pray, that he would [y] order all things for the glory of his name, and the good of his people.

[x] Pſal. 110. 2.

[y] Pſal. 67. 3, 4.

2. The Kingdom of Grace is that whereby God [z] ruleth in the hearts of his children, by his Word and Spirit. And concerning this we pray, that he would [a] deliver us from the power of darkneſs, increaſe our graces, and propagate his Goſpel.

[z] Heb. 1. 8.

[a] Col. 1. 13.

3. The Kingdom of Glory is [b] in heaven. And concerning this we pray, that God would finiſh theſe dayes of Sin, and ſend his [c] Son Jeſus Chriſt in the clouds for the accompliſhment of our Salvation.

[b] Luke 23. 42, 43.

[c] Mat. 25. 34.

In praying that [d] God's Kingdom may Come, we deſire that his ſpiritual dominion may be ſetled, where it is not received; and may be [e] enlarged, where it is received.

[d] Rev. 12. 10.

[e] Mic. 4. 8.

## PETITION III.

**Thy will be done** &c.] In this third Petition is expreſſed the Matter, and the Manner of our obedience to God.

*SECTION XXXVII.*

The Matter of our obedience is,

that God's [f] Will may be done, and not ours. And this Will of God is twofold; namely, { 1. [g] Secret, and 2. Revealed.

Concerning God's Secret Will, which requireth [h] Paſſive obedience, we pray for patient [i] ſubmiſſion to it.

Concerning [k] God's Will revealed in his Word, which requireth [l] Active obedience; we pray that he would both [m] teach us to know it, and enable us to perform it.

The Manner of our obedience is the pattern of the holy [n] Angels in heaven, who do the will of God perfectly: for they miniſter unto him, 1. [o] Readily, 2. [p] Speedily, 3. [q] Faithfully, and 4. [r] Conſtantly.

f Luke 22. 42.
g Deut. 29. 29.
h Acts 21. 13, 14.
i Mat. 26. 42.
k Pſal. 40. 8.
l Acts 9. 6.
m Pſal. 143. 10.
n Pſal. 103. 20.
o Job 1. 6.
p Iſa. 6. 2.
q Pſal. 103. 21.
r Mat. 18. 10.

## PETITION IV.

*SECTION XXXVIII.*

**Give us this day** &c ] In this fourth Petition we are taught to profeſs our dependence upon God for this preſent [s] life, and the ſupports of it.

By [t] Bread, are meant all outward comforts neceſſary for this Life.

By [u] Our bread, is meant that which is procured by direct and honeſt means.

By Dayly bread, is meant that which is [w] convenient for our preſent

s Acts 17. 25.
t Pſal. 37. 25.
u 2 Theſ 3. 12.
w Prov. 30. 8.

ſent condition and occaſions.

By ſaying to our heavenly Father, Give us our bread; we deſire it may be given us with his fatherly [x] bleſſing.

By ſaying, This day; we intimate our [y] contentedneſs with preſent neceſſaries, and our purpoſe to [z] continue dayly prayer.

And by thus praying, 1. We caſt our [a] cares upon God, 2. We obtain [b] good things from his fatherly hand, and, 3. His [c] good creatures are ſanctifyed to us.

And if we be required thus Dayly to ſeek food for our frail Bodyes; [d] much more are we obliged to [e] labour for the ſpiritual food of our Souls.

[x] Exod. 23. 25.
[y] Exod. 16. 4.
[z] 1 Theſ. 5. 17.
[a] Phil. 4. 6.
[b] Mat. 7. 11.
[c] 1 Tim. 4. 4, 5.
[d] Mat. 6. 33.
[e] Jo. 6. 27.

## PETITION V.

**And forgive us our treſpaſſes**, &c.] In this fifth Petition, which is coupled with the fourth, we are taught [f] Dayly to beg pardon for Sin; as we Dayly beg our neceſſary food.

*SECTION XXXIX.*

By Treſpaſſes, or [g] debts, are meant Sins, by which we become indebted to the juſtice of God. So that herein, [h] God is the Creditor, [i] Man the Debtor, Sin the Debt, and Chriſt the Surety. There-

[f] Pſal. 7. 11.
[g] Mat. 18. 32, 35.
[h] Pſal. 51. 4.
[i] Iſa. 53. 6.

*k* Pſal. 130.3. Therefore we pray, 1. That *k* God would not exact of us the penalty of Sin, 2. That he would accept of *l* 2 Cor. 5.21. Chriſt's ſatisfaction for us, and 3. *m* Eph. 4. 32. That he would for *m* Chriſt's ſake diſcharge us from the debt. And ſo For- *n* 1 Jo. 1. 9. giveneſs is an act of God's *n* juſtice in reference to Chriſt; but an act of *o* Mic. 7. 18. *o* mercy to the Sinner.

Our Forgiving the treſpaſſes of others is uſed as an Argument to God, and an Obligation to our ſelves. *p* Luke 11. 4. Our Argument is; If *p* we, who are prone to revenge, can by God's grace forgive others; how much more will he, who is infinite in mercy, forgive *q* Mar. 11. 25, 26. us. Our obligation is, ſo to *q* forgive others, as we deſire God to forgive us.

## PETITION VI.

SECTION XL. **And lead us not into temptation,** &c. ] In this ſixth Petition, which is coupled with the fifth, we are taught *r* Rom. 8. 1. to pray for deliverance from the *r* power of Sin; as we pray in the former Petition, to be delivered from the guilt and condemnation of it.

We pray conditionally, if it pleaſe *ſ* Rev. 3. 10. God, to be *ſ* delivered from Temptation: but we pray abſolutely, to

to be [t] delivered from the Evil of it.

[t] Jo. 17. 15.

Though God be pleaſed to try us, yet properly he [u] tempteth, or enticeth, not to evil: however, for our ſins, he may both ſuffer [w] Satan to tempt us to Sin; and may [x] withdraw the aſſiſtence of his holy Spirit from us.

[u] Ja. 1. 13.

[w] 2 Sam. 24. 1. 1 Chron. 21. 1.

[x] 1 Sam. 16. 14.

If it pleaſe God that we be tempted, our prayer is, that he will

1. [y] Be with us in
2. [z] Support us under
3. [a] Deliver us out of

the Temptation.

[y] Pſal. 23. 4.

[z] 1 Cor. 10. 13.

[a] 2 Pet. 2. 9.

There is the evil One, who is Satan; and the evil Thing, which is Sin: and we pray to be [b] delivered from the dominion of both, becauſe [c] Prayer is an eſpecial means to preſerve from the danger of temptation to evil.

[b] Pſal. 119. 133.

[c] Mat. 26. 41.

## The DOXOLOGIE.

**For thine is the kingdom** &c.] This Concluſion of the Lord's Prayer is both a form of Thanks-giving, ſuch as had been anciently [d] uſed by David; and alſo a Reaſon, why the foregoing Petitions are preſented to our heavenly Father. The Reaſon, is becauſe unto him belongeth [e] all

*SECTION XLI.*

[d] 1 Chron. 29. 11.

[e] Psal. 96. 7, 10. [e] all Dominion, Power, and Glory.

By Kingdom, is meant Authority and [f] Right of dominion over all.

[f] Psal. 22. 28.

[g] 2 Chron. 20. 6. By Power, is meant [g] Almighty ability to command all.

[h] Rev. 5. 13. By Glory, is meant that [h] Honour arising from the excellency of God's goodness and greatness, which is due to him from all creatures.

By For ever, is shewed, that though [i] Dominion, Power and Glory do in some respect belong to earthly Princes; yet [k] originally, eminently and eternally they belong onely unto God.

[i] Dan. 2. 37.

[k] 1 Tim. 1. 17.

[l] Jer. 28 6. AMEN, or [l] So be it, signifyeth [m] Approbation, [n] Assurance, and [o] Desire of accomplishment.

[m] 1 Cor. 14. 16.

[n] 2 Cor. 1. 20.

[o] 1 Kin. 1. 36.

## SECTION XLII.

**What desirest thou of God in this Prayer?** ] There are four parts of Prayer: namely, [p] Supplication, Apprecation, Intercession, and Giving of thanks.

[p] 1 Tim 2. 1.

1. Supplication, or Deprecation, is made for the [q] avoiding of the evil of sin or punishment. And to this belong the [r] Confessions of sin, and the observation of religious Fasting.

[q] Hos. 14. 2.

[r] Dan. 9. 3, 4.

2. Apprecation, or Prayer, is made for

for the [f] attaining of good things ſpiri- [f] Phil. 4. 6.
tual, or temporal.

3. Interceſsion, or [t] Prayer for o- [t] Ja. 5. 16.
thers, is made for thoſe whom God requireth us to pray for.

4. [v] Giving of thanks is returned [v] Heb. 13. 15.
for good things received. And to this belong the [w] ſinging of Pſalms, [w] Pſal. 81. 1, 2, 3.
and the obſervation of religious Feaſting.

Prayer ſuppoſeth [x] ſenſe of want; [x] Ja. 1. 5.
and Thankſgiving ſuppoſeth [y] ſenſe of [y] Pſal. 103. 2.
enjoyment.

What God hath abſolutely [z] re- [z] Pſal. 119. 4, 5.
quired, or [a] promiſed; muſt be abſo- [a] 1 Chron. 17. 23.
lutely prayed for: and what he hath abſolutely [b] forbidden, muſt be abſo- [b] Pſal. 119. 133.
lutely prayed againſt.

What God hath required, or promiſed [c] conditionally; muſt be [c] Luke 22. 42.
prayed for under the ſame conditions.

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## The SACRAMENTS.

**Two** *Sacraments* **only** &c.] As there were two chief Sacraments of the old Teſtament; namely, [d] Circumciſion, and the Paſſover: ſo there are two Sacraments of the new Teſtament; *SECTION XLIII.* [d] Exod. 12. 48.

*e* 1 Cor. 12. 13. ſtament; namely, [e] Baptiſm, and the Supper of the Lord.

*f* Col. 2. 11, 12. By Baptiſm, which [f] anſwereth to Circumciſion, we are

*g* Acts 2. 41. [g] admitted into the Church of Chriſt: and by the

*h* 1 Cor. 5. 7, 8. Lords Supper, which [h] anſwereth to the Paſſover, we are

*i* Acts 2. 42. ſpiritually [i] nouriſhed.

*k* Jo. 3. 5. Baptiſm ſetteth forth new [k] Birth: and therefore it is adminiſtred but

*l* Jo. 3. 4. once, becauſe it is ſufficient to be [l] once born. The Lords Supper ſetteth forth

*m* 1 Cor. 11. 33. ſpiritual [m] Food: and therefore it is adminiſtred

*n* 1 Cor. 11. 26. [n] often, becauſe it is expedient to be often fed.

**---Outward and viſible ſigne---ordained by Chriſt himſelf,** &c.] Chriſt in his gracious condeſcenſion to us, ordained Sacramental Signes, 1. To

*o* Gal. 3. 1. [o] inform our underſtandings; 2. To

*p* Luke 22. 19. [p] refreſh our memories; and 3. To

*q* Zech. 12. 10. [q] excite our affections.

**---As a means whereby we receive** &c.] The outward Signes do

*r* Gen. 17. 11. [r] ſignify, [s] exhibite, and [t] ſeal the ſpi-

*s* Mat. 26. 26. *t* Rom. 4. 11. ritual Graces to the believing receiver.

**Two** Parts.] The uſe of the outward Signes, both in

*v* Mat. 28. 19. [v] Baptiſm and the

*w* 1 Cor. 11. 23. [w] Lord's Supper, is warranted by God's command: and the benefit of the

the inward Graces, both in that [x] firſt and [y] ſecond Sacrament, is aſſured by God's promiſe.

[x] Acts 2. 38, 39.
[y] 1 Cor. 10. 16.

**Water wherein the perſon is baptized** &c.] Baptiſm ſignifyeth a [z] waſhing, or application of water by [a] dipping or [b] ſprinkling. [c] in the name of the bleſſed Trinity.

SECTION XLIV.

[z] Acts 22 16.
[a] Acts 8. 38.
[b] Heb. 10 22.
[c] Mat. 28. 19.

[d] Neceſſity of being waſhed, ſuppoſeth pollution: and the pollution of ſin, [e] which defileth the ſoul, ſuppoſeth a neceſſity of being [f] baptized in the name of God himſelf; and not of a [g] Creature onely, how [h] excellent ſoever.

[d] Mat. 3. 14.
[e] Pſal. 51. 2.
[f] Heb. 9. 14.
[g] 1 Cor. 1. 13.
[h] verſes 14, 15.

**A death unto Sin** &c.] By the Baptiſm of Water is ſignifyed and ſealed the [i] waſhing of Regeneration, and ſanctification of the Spirit; for the [k] Purging and [l] Mortification of ſin, and for the [m] Reſurrection to newneſs of life.

[i] Tit. 3. 5.
[k] Acts 22. 16.
[l] Rom. 6. 3.
[m] verſe 4.

**--being by nature born in Sin** &c.] there are three ſtates of man in this world:

1. The ſtate of [n] Innocency, wherein the firſt man was created [o] after the Image of his maker; which did chiefly conſiſt in the [p] Wiſdom, [q] Righteouſneſs, and true Holyneſs of the Soul.

[n] Eccl. 7. 29.
[o] Gen. 1. 26.
[p] Col. 3. 10.
[q] Eph. 4. 24.

r Rom. 5. 12. 2. The ſtate of r Sin, into which man fell by diſobedience; and in which
f Eph. 2. 3. f all men are naturally born.
t Rom. 6. 14. 3. The ſtate of t Grace, into which
u Eph. 2. 4, 5. man is delivered by u Chriſt.

SECTION XLV.

**Repentance, whereby they forſake ſin**; Repentance and Faith are two chief Chriſtian doctrines preached by
w Mar. 1. 14, 15. w Chriſt, and his holy x Apoſtles.
x Heb. 6. 1. True Repentance, which is a y turning
y Acts 26. 20. from ſin unto God, hath four parts: namely,
z 2 Cor. 7. 10. 1. Contrition, or z godly ſorrow;
a 2 Sam. 24. 10, 17. which grieveth a more for the Sin, than for the puniſhment.

2. Confeſſion of ſin; which is to be
b 1 Jo. 1. 9. made alwaies unto b God, and in ſome
c Ja. 5. 16. caſes unto c men.

3. Reſtitution in ſome caſes; which
d Ezek. 33. 15. is to be made to the d injured perſon,
e Num. 5. 8. or to ſuch e others as God hath appointed.
f Ezek. 18. 21. 4. Converſion, which is a f turning
g Eph. 5. 11. from every known Sin, to the g practice of the contrary Duty.

**Faith, whereby they ſtedfaſtly believe the promiſes** &c.] The ſame Faith which firmly aſſenteth to the
b Heb. 11. 13. Articles of belief, h embraceth alſo the
i Heb. 10. 22. promiſes of the Goſpel, and with i full aſſu-

assurance applyeth them; as being made unto us by a God, who is [k] faithful and [l] able to perform them.

[k] Heb. 11,11.
[l] Rom. 4.20, 21.

**Why are Infants baptized** &c.] [m] Infant-members of Christian Families are now as capable of the benefit of God's Covenant in [n] Baptism, as [o] Children in religious families were anciently capable to enter into Covenant with God, in [p] Circumcision. And a Child which is [q] free born, is as capable of the Privileges of a City; as the man that purchased his freedome with a sum of money.

[m] 1 Cor. 7. 14.
[n] Acts 16.33.
[o] Deut. 29. 10,11,12.
[p] Gen. 17.13.
[q] Acts 22.28.

**Because they promise them both by their Sureties:** ] As Children were healed by Christ upon the Faith of their [r] fathers, [s] mothers, and other [t] friends: so whole [u] households have been admitted to be cleansed by Baptism, upon the profession of their friends, as Sureties.

[r] Mar. 9. 17, 24, 25.
[s] Mat. 15. 22, 28.
[t] Luke 7. 2, 3, 9, 10.
[u] Acts 16.15.

**When they come to age themselves are bound to perform.** ] As Infants and other impotent persons, while such, are not capable to perform the Apostle's Rule of [w] working for their bread, and yet are obliged to perform it, when they are capable: so when Infants and ignorant persons come

[w] 2 Thes. 3. 10.

come to [x] age, and be capable of inſtruction, they are obliged to the actual performances of [y] Repentance and [z] Faith, which in Baptiſm were promiſed for them.

x Jo. 9. 21.
y Acts 17. 30.
z Acts 19. 18.

SECTION XLVI.

**For the continual remembrance of the Sacrifice** &c.] The ſecond Sacrament of the new Teſtament is called in Scripture, the [a] Lord's Table, the [b] Lord's Supper, and the [c] Breaking of bread. And it beareth the name of the Lord Jeſus Chriſt, as being a ſtanding memorial of the [d] Sacrifice of himſelf once offered: and ſo is to continue in his Church, untill his ſecond [e] coming, at the end of the world.

a 1 Cor. 10. 21.
b 1 Cor. 11. 20.
c Acts 20. 7.
d Heb. 10. 12.
e 1 Cor. 11. 26.

**Bread and Wine** &c.] Chriſt was pleaſed to ſet forth our moſt intimate communion with him, by [f] receiving and [g] feeding upon food, by which our [h] life is maintained.

[i] Bread is a ſort of neceſſary food, of moſt common, dayly, and wholſome uſe: and [k] Wine is a liquor, which ſerveth not only to quench thirſt, but alſo to relieve bodily infirmities. So that [l] Bread and Wine, being moſt excellent in their kind, do fitly ſet forth that [m] perfect ſpiritual nouriſhment,

f Jo. 1. 12.
g Jo. 6. 53.
h verſe 57.
i Lev. 26. 26.
k 1 Tim. 5. 23.
l Pſal. 104. 15.
m Jo. 6. 57.

riſhment, which is to be found in Chriſt.

**The Body and Blood of Chriſt** &c.] The [n] Bread broken, ſignifyeth the [o] Body of Chriſt broken for us: and the [p] Wine poured out, ſignifyeth the [q] Blood of Chriſt ſhed for us.

The bread and Wine adminiſtred, ſignify and ſeal the [r] giving of Chriſt, with all the benefits of his [s] Death to the true [t] believer.

The Body and Blood of Chriſt are [u] really received into the [w] heart of the worthy communicant, by the grace of [x] Faith.

SECTION XLVII.

[n] 1 Cor. 11. 23.
[o] verſe 24.
[p] Mat. 26. 27.
[q] verſe 28.
[r] Jo. 6. 51.
[s] 1 Cor. 11. 26.
[t] Jo. 6. 35.
[u] Jo. 6. 55.
[w] verſe 56.
[x] Jo. 1. 12.

**The ſtrengthening and refreſhing of our Souls** &c.] As the Soul, or inward man, to be here fed, is a [y] Spirit: ſo the Body and Blood of Chriſt is [z] ſpiritual food, and is to be received after a [a] ſpiritual manner.

[b] Bread and Wine at the Lord's Table, are not changed in nature, but in uſe; as being outward Signs ordained, according to the nature of Sacraments, to [c] ſignify ſomething which is inward and ſpiritual.

**To examine themſelves** &c.] To the worthy receiving of this holy Sacrament, is required [d] Self-examination,

SECTION XLVIII.

[y] Prov. 18. 14.
[z] Jo. 6. 63.
[a] verſe 64.
[b] Mat. 26. 26, 29.
[c] 1 Cor. 11. 25.
[d] 1 Cor. 11. 28.

nation, which ſuppoſeth a competency of[e] Knowledge in the communicant.

[e] verſe 29.

We muſt examine our ſelves concerning theſe particulars:

1. The[f] ſincerity of our Repentance for ſins paſt.

[f] 1 Cor 11. 31.

2 Our[g] purpoſe of Reformation for the time to come.

[g] Iſa. 1. 17, 18.

3. The[h] exerciſe of true Faith, in thirſting after Chriſt.

[h] Jo. 7. 37, 38.

4. Our[i] Thankfulneſs to God for the benefits here received from him.

[i] Acts 2. 46, 47.

5. Our[k] Charity to men, in freely giving to, and forgiving them; as[l] God doth here deal graciouſly with us.

[k] 1 Cor. 11. 33.

[l] Mat. 10. 8.

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*The END.*

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*An*

AN

# ESSAY

OF

## QUESTIONS and ANSWERS

*Orderly framed out of the foregoing*

*NOTES.*

SECTION I.

QUEST. WHAT *is your firſt Name called a Chriſtian Name?*

ANSW. My firſt Name is called a Chriſtian Name, becauſe it was given me when I was [a] baptized into CHRIST: and therefore alſo I am called a Chriſtian.

[a] Gal. 3. 27.

QUEST. *What was done for you, when you were baptized?*

ANSW. When I was baptized, there were three Chriſtian Privileges conferred upon me; and three Chriſtian Duties promiſed, to be performed by me.

QUEST. *Who did promiſe for you, in Baptiſm?*

ANSW. In Baptiſm my God-fathers and God-mothers did promiſe for me, by the appointment of my Parents, of [b] whom God requireth that I be taught the Duty of a Chriſtian.

[b] Eph 6.4.

QUEST. *Which are the three Chriſtian Privileges conferred upon you in Baptiſm?*

ANSW. The firſt Chriſtian Privilege conferred upon me in Baptiſm, is, that I was made a [c] Member of the Church of Chriſt. The ſecond Privilege is, that I was made a [d] Child of God by adoption. The third Privilege is, that I was made an heir of God to an heavenly Kingdom.

[c] Eph. 5. 30.

[d] Rom. 8. 16, 17.

## SECTION II.

QUEST. *Which are the three things promiſed in Baptiſm, to be performed by you?*

ANSW. The firſt thing promiſed in Baptiſm, to be performed by me, is, that I ſhould renounce my three ſpiritual Enemies. The ſecond thing promiſed for me is, that I ſhould believe the twelve Articles of the Chriſtian Faith. The third thing promiſed for me is, that I ſhould keep

keep the ten Commandments.

QUEST. *Which are your three ſpiritual Enemies?*

ANSW. My three ſpiritual Enemies are, [e] the Devil, the World, and the Fleſh. e Eph. 2. 1,2,3.

QUEST. *What is the Devil?*

ANSW. The Devil is an evil Spirit, or loſt Angel.

QUEST. *Why is the Devil called an Enemy?*

ANSW. The Devil is called an Enemy and Adverſary, becauſe he [f] tempteth to ſin, [g] accuſeth for ſin, and [h] hindereth from doing good. f Mat. 4. 3. g Rev. 12. 10. h Zech. 3. 1.

## SECTION III.

QUEST. *What mean you by the World, your ſecond ſpritual Enemy?*

ANSW. By the World I mean thoſe [i] Men and Vanities of this preſent evil world, by which I am tempted to ſin. i 1 Jo. 2. 15.

QUEST. *How are the Vanities of the World diſtinguiſhed?*

ANSW. The Vanities of the World are diſtinguiſhed into the [k] luſt of the fleſh, which is Pleaſure; the luſt of the eyes, which is Riches; and the pride of life, which is Honour. k 1 Jo. 2. 16.

QUEST. *What mean you by the*

*Fleſh, your third ſpiritual Enemy?*

l Rom. 8. 7. ANSW. By the [l] Fleſh I mean the natural corruption, and unmortifyed luſts in the ſoul of man.

QUEST. *Why is this Fleſh called an Enemy?*

ANSW. The Fleſh is called an m Gal. 5. 17. Enemy, becauſe it [m] hindereth from doing good, and inclineth to do evil.

## SECTION IV.

QUEST. *What is the ſecond thing, which was promiſed for you in Baptiſm?*

ANSW. The ſecond thing promiſed for me in Baptiſm is, that I n Acts 8. 36, 37. ſhould [n] believe the Doctrine of Chriſtianity.

QUEST. *What is it to Believe as a Chriſtian?*

ANSW. To Believe as a Chriſtian o Eph. 1. 13. is, ſo [o] to receive and embrace the truth of the Goſpel, as to truſt in Chriſt alone for ſalvation.

QUEST. *What then is the Object of a Chriſtian's Faith?*

ANSW. The doctrinal Object of Faith is, in general, the holy Scripture; and more particularly, the p Jo. 20. 31. [p] Goſpel of ſalvation.

QUEST. *Why is it neceſſary that you ſo Believe?*

ANSW. It is neceſſary that I Believe, becauſe [q] God hath commanded me to Believe; and becauſe without Faith I cannot be ſaved.

[q] 1 Jo. 3. 23.

## SECTION V.

QUEST. *What is the third thing which was promiſed for you in Baptiſm?*

ANSW. The third thing promiſed for me in Baptiſm is, that I ſhould [r] at all times keep all God's Commandments.

[r] Pſal. 119. 112, 128.

QUEST. *How many Covenants hath God made with man?*

ANSW. God hath made two Covenants with man: namely, [s] the Covenant of Works, and the Covenant of Grace.

[s] Rom. 10. 5, 6, 9.

QUEST. *By which of theſe Covenants do you expect to be ſaved?*

ANSW. I cannot be ſaved by the Covenant [t] of Works, which requireth perfect Obedience: but I truſt to be ſaved by the Covenant of Grace, which requireth Faith in Chriſt.

[t] Eph. 2. 8, 9

QUEST. *What neceſſity then is there of good Works, if you cannot be ſaved by them?*

ANSW. Good works are neceſ-
u Mat. 5. 16. ſary, for the u glorifying of God, for the edifying my Neighbour, and for the juſtifying mine own Faith.

SECTION VI.

QUEST. *What help doth God afford to the performance of good Works?*

ANSW. To the performance of
w Phil. 2. 13. good Works w God giveth the Will, the Power, and the Act.

QUEST. *How may ſuch help be obtained from God?*

ANSW. Help to perform good Works may be obtained from God,
x Col. 1. 3, 4. by x Thankfulneſs for ſpiritual mercies already received, and by Prayer for a ſupply of the ſame in the time to come.

QUEST. *How is God's Calling us to ſalvation diſtinguiſhed?*

ANSW. God's Calling us to ſal-
y Mat. 22. 14. vation, is either y common Calling of a Nation, City, or Family; or ſpecial Calling of a particular Perſon.

QUEST. *What is God's ſpecial Calling?*

ANSW. God's ſpecial or effectual
z 1 Pet. 2. 9. Calling, is that, whereby he z calleth a Perſon out of his natural ſtate of ſin, unto Holyneſs and Salvation; and

and that ordinarily, by the Goſpel preached.

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## The CREED.

QUEST. *What is God?*

ANSW. God is an eternal [a] Spirit, whoſe Being is of himſelf. SECTION VII.

[a] Jo. 4. 24.

QUEST. *Why do you believe in GOD?*

ANSW. I believe in GOD, becauſe he is a [b] Father Almighty, and therefore can do for me whatſoever he will.

[b] Mar. 14. 36.

QUEST. *Why is God called a Father?*

ANSW. God is the [c] Father of Chriſt from eternity, and for Chriſt's ſake he is alſo our Father.

[c] Jo. 20. 17.

QUEST. *Why is God called the Maker of heaven and earth?*

ANSW. God is called the Maker of heaven and earth; becauſe, [d] by his word, he made of nothing, the world and all things therein, for his own glory.

[d] Heb. 11. 3.

QUEST. *Why is the Son of God called* JESUS?

ANSW. The Son of God is called SECTION VIII.

led

led [e] JESUS, becauſe he Saveth his people from their ſins.

[e] Mat. 1. 21.

QUEST. *Why is our Saviour called* CHRIST?

ANSW. Our Saviour is called CHRIST, becauſe he was Anointed to the three [f] Offices of a Prophet, a Prieſt, and a King.

[f] 1 Cor 1. 30.

QUEST. *Why is Chriſt called the onely Son of God?*

ANSW. Chriſt is called the onely Son of God, becauſe he [g] onely is the Son of God by nature, and from eternity.

[g] Jo. 1. 18.

QUEST. *Why is Chriſt called Our Lord?*

ANSW. Chriſt is called Our Lord, becauſe to him belongeth abſolute [h] Dominion over us all, and Obedience from us all.

[h] Phil. 2. 11.

## SECTION IX.

QUEST. *How many Natures are there in Chriſt?*

ANSW. In Chriſt, who is but one Perſon, are two Natures; namely, the [i] nature of God, and the nature of Man.

[i] Mat. 1. 23.

QUEST. *Why was it requiſite our Redeemer ſhould be God?*

ANSW. It was requiſite our Redeemer ſhould be God, that he might

might reſtore the image of God to us, and us to the favour of God, and [k] ſo perfect the work of our ſalvation. *k* Heb. 7.25.

QUEST. *Why was it requiſite our Redeemer ſhould be Man?*

ANSW. It was requiſite our Redeemer ſhould be Man, that being the [l] promiſed ſeed of a Woman, he might diſcharge the price of our Redemption in the ſame humane nature, in which we have ſinned. *l* Gal. 4. 4.

QUEST. *Was Chriſt then made perfect Man?*

ANSW. Chriſt was made [m] in all things like unto us, but had no ſin: for he was conceived by the holy Ghoſt. *m* Heb. 4:15.

## SECTION X.

QUEST. *Why was it requiſite our Saviour ſhould ſuffer death?*

ANSW. It was requiſite our Saviour ſhould ſuffer death, becauſe he was made a ſin-offering, which, [n] by the Law, was to be ſlain. *n* Lev. 4. 29.

QUEST. *What Death did Chriſt die?*

ANSW. Chriſt died a [o] ſhameful, painful, and accurſed Death upon the Croſs. *o* Heb. 12. 2.

QUEST. *Why is it ſaid that Chriſt was Buryed?*

ANSW. It is ſaid that Chriſt was Buryed, that it might appear he was

certainly [p] dead, and did afterwards as certainly riſe again from the dead.

[p] Acts 13. 29, 30.

QUEST. *Why is it affirmed that Chriſt deſcended into Hell?*

ANSW. It is affirmed that Chriſt deſcended into Hell, that it might appear he continued under the [q] Dominion of Death for a time, and overcame Death and Hell.

[q] Rom. 6. 9.

## SECTION XI.

QUEST. *Which are reputed the three degrees of Chriſt's Humiliation?*

ANSW. The three degrees of Chriſt's [r] Humiliation are, his Birth, Death, and Burial under the dominion of death.

[r] Phil. 2. 8.

QUEST. *Which are reputed the three degrees of Chriſt's exaltation?*

ANSW. The three degrees of Chriſt's Exaltation are, his [s] Reſurrection, Aſcenſion into heaven, and Glorification at the right hand of the Father.

[s] Rom. 8. 34.

QUEST. *Why was it requiſite our Saviour ſhould riſe from the dead?*

ANSW. It was requiſite Chriſt ſhould [t] riſe from the dead, for our juſtification, and alſo in reference to our Reſurrection both in ſoul and body.

[t] Rom. 4. 25.

QUEST. *When did our Saviour riſe from the dead?* ANSW.

ANSW. Our Lord and Saviour [v] roſe from the dead, the third day after his death; which day is therefore called the Lord's Day.

[v] Luke 24. 46.

## SECTION XII.

QUEST. *What mean you by Chriſt's Aſcenſion into heaven?*

ANSW. By Chriſt's Aſcenſion into heaven, I mean that he did once locally and viſibly [w] aſcend into the higheſt Heaven.

[w] Eph. 4. 10.

QUEST. *Why was it requiſite our Saviour ſhould aſcend into Heaven?*

ANSW. It was requiſite our Saviour ſhould aſcend into Heaven, that he might appear in the preſence of God for us, fill us with heavenly gifts, and [x] prepare a place in heaven for us, and receive us into it.

[x] Jo. 14. 3.

QUEST. *What mean you by Chriſt's ſitting at the right hand of God?*

ANSW. By Chriſt's ſitting at the right hand of God, I mean that as King and Judge he ſitteth in an eſtate of majeſty and power [y] above all creatures in heaven and in earth.

[y] 1 Pet. 3. 22.

QUEST. *Why was it requiſite our Saviour ſhould ſit at the right hand of the Father in heaven?*

ANSW. It was requiſite our Saviour ſhould ſit at the right hand

of the Father, that he might be perfectly able [z] to ſubdue all his enemies, and to intercede for us, and ſave us eternally.

z Pſal. 110. 1.

SECTION XIII.

QUEST. *In the laſt Judgement who ſhall be Judge?*

ANSW. In the laſt Judgement, [a] Chriſt, as ſupream Judge, ſhall pronounce the finall Sentence; and the Saints ſhall give their ſentence of approbation.

a Acts 17. 31.

QUEST. *In the laſt Judgement, who ſhall be judged?*

ANSW. In the laſt Judgement, all men, [b] both quick and dead, ſhall be judged; as alſo the loſt angels.

b 1 Pet. 4. 5.

QUEST. *Concerning what ſhall men be judged?*

ANSW. Men ſhall be judged concerning [c] all things done in this life, whether they be good or evil.

c 2 Cor. 5. 10.

QUEST. *By what ſhall men be judged?*

ANSW. Men ſhall be judged by the [d] Books of God's Omniſcience, of Life, of man's Conſcience, and of the holy Scriptures.

d Rev. 20. 12.

SECTION XIV.

QUEST. *Why do you believe in the* HOLY GHOST?

ANSW.

ANSW. I believe in the HOLY GHOST, becauſe he is[e] true God. [e] 2 Cor 3. 17.

QUEST. *What mean you by the* HOLY GHOST?

ANSW. By the HOLY GHOST I mean the [f] Spirit of God, who, in reſpect of his nature, is the third perſon in the divine Eſſence. [f] Eph. 4. 30.

QUEST. *Why is the holy Ghoſt called the Spirit of God?*

ANSW. The holy Ghoſt is called the Spirit of God, becauſe he proceedeth from the Father and the Son, and therefore is a Perſon [g] diſtinct from them both. [g] Jo. 14. 16.

QUEST. *Why is this Spirit of God called Holy?*

ANSW. The Spirit of God is called Holy, or the Spirit of Holyneſs, in reſpect of his Office; becauſe he furniſheth our hearts with ſpiritual and ſaving Graces, by his work of [h] Sanctification. [h] 2 Theſ. 2. 13.

## SECTION XV.

QUEST. *What mean you by the Holy Church?*

ANSW. By the Holy Church I mean that [i] Corporation of believers, or Houſhold of God, which is built upon the foundation of the holy Prophets and Apoſtles, [i] Eph. 2. 19, 20.

QUEST. *How is this Church distinguished?*

ANSW. The Church is distinguished into the Church [k] Militant, which is here upon earth; and the Church Triumphant, which is in heaven.

[k] Rev. 2. 10.

QUEST. *Why is the Church called Catholick?*

ANSW. The Church is called Catholick, or Universal, in respect of [l] Person, Place, Doctrine, and Time.

[l] Mat. 28. 19, 20.

QUEST. *What is the first Christian Privilege of the Church?*

ANSW. The first Christian Privilege of the Church is, the Communion of Saints, who as [m] fellow-members are united in that mystical Body the Church, whereof Christ is the Head.

[m] 1 Cor. 12. 26, 27.

## SECTION XVI.

QUEST. *What is the second Privilege of a Christian?*

ANSW. The second Privilege of a Christian is the Forgiveness of sins, which is preached to all men in the name of Christ, and [n] sealed in Baptism to the penitent believer.

[n] Acts. 2. 38.

QUEST. *What is Sin?*

ANSW. [o] Sin is a transgression of the

[o] 1 Jo. 3. 4.

the Law of God, and is only forgiven by him, againſt whom it is committed.

QUEST. *How is ſin diſtinguiſhed?*

ANSW. Sin is diſtinguiſhed into Original ſin, or the [p] Sinfulneſs of man's nature; and Actual ſin, which is committed in reſpect of Thought, Word, or Deed.

[p] Pſal. 51. 5.

QUEST. *What is the juſt reward of ſin?*

ANSW. The juſt reward of Sin is eternal Death, but it is [q] pardonable through the meritorious Death of our Saviour Chriſt.

[q] Col. 2. 13, 14.

## SECTION XVII.

QUEST. *What is the third Privilege of a Chriſtian?*

ANSW. The third Privilege of a Chriſtian, is the [r] raiſing of his mortal Body from the corruption of the grave, unto immortal glory.

[r] 1 Cor. 15. 54.

QUEST. *Upon what ground do you believe this Reſurrection of your Body?*

ANSW. I believe the Reſurrection of my body, becauſe God hath to this purpoſe declared [s] his power and good pleaſure, that he both can and will raiſe it.

[s] 1 Cor. 6. 14.

QUEST. *What means hath God de-*

*declared, he will raiſe your Body by?*

ANSW. God hath declared he will raiſe my body from the Grave,

t 2 Cor. 4. 14. by t virtue of the Reſurrection of Chriſt my Lord and Saviour.

QUEST. *Shall not the Wicked alſo be raiſed from the dead?*

ANSW. There ſhall be a Reſurrection both of the juſt and unjuſt; howbeit, the wicked ſhall not be

u Dan. 12. 2. raiſed to glory, but u to ſhame and everlaſting contempt.

## SECTION XVIII.

QUEST. *What is the fourth Privilege of a Chriſtian?*

ANSW. The fourth Privilege of

w Pſal. 16. 11. a Chriſtian is w everlaſting Life, or the enjoyment of all true happineſs for ever.

QUEST. *Wherein doth this true happineſs conſiſt?*

ANSW. The true happineſs con-

x 1 Cor. 13. 12. ſiſteth in the x glorification of ſoul and body, and in the everlaſting abode with Saints, Angels, and God himſelf, in heaven.

QUEST. *If this be the Privilege of the Righteous, what then is the Portion of the Wicked?*

ANSW. The Portion of the Wicked

Wicked is [y] eternal Death, or a deprivation of all comforts. [y] 2 Theſ. 1. 9.

QUEST. *Wherein doth this eternal Death particularly conſiſt?*

ANSW. Eternal Death conſiſteth in the loſs of God's preſence; and in the [z] enduring of the ſting of Conſcience, and of the torments of Hell-fire for ever. [z] Mar. 9 44.

## SECTION XIX.

QUEST. *How many Perſons are there in the Divine Eſſence.*

ANSW. In the divine Eſſence, which is but [a] one, there are three diſtinct Perſons; namely, the Father, the Son, and the holy Ghoſt, who are diſtinguiſhed by their Properties. [a] 1 Jo. 5. 7.

QUEST. *What is the Property of God the Father.*

ANSW. The Property of God the Father is, to beget the Son, and to [b] create the World. [b] Heb. 1. 2.

QUEST. *What is the Property of God the Son?*

ANSW. The Property of God the Son is, to be begotten of the Father, and to [c] redeem Mankind. [c] 1 Tim. 2. 5, 6.

QUEST. *What is the Property of God the holy Ghoſt?*

ANSW. The Property of God the

holy Ghoſt is, to proceed from the
d 1 Pet. 1. 2. Father and the Son, and to [d] ſanctify the Elect people of God.

## The COMMANDMENTS.

SECTION XX.

QUEST. *Upon how many Tables were the ten Commandments written?*

ANSW. The ten Commandments
e Exod. 31. 8. were [e] written upon two Tables of ſtone, with the finger of God.

QUEST. *How many wayes are the Commandments propounded?*

ANSW. The Commandments are
f Mat. 5. 33. propounded two ways: that is, [f] Negatively, whereby Sins are forbidden; and Affirmatively, whereby Duties are enjoyned.

QUEST. *What is the Tenor of a Negative Commandment?*

ANSW. The Tenor of a Negative Commandment is, to forbid every ſort and degree of the Sin
g Eph. 4. 28. forbidden, and to [g] enjoyn the contrary Duty.

QUEST. *What is the Tenor of an affirmative Commandment?*

ANSW. The Tenor of an Affirmative Commandment is, to enjoyn every

every ſort and degree of the Duty enjoyned, and to [h] forbid the contrary Sin.

*h* Mark 7.10.

SECTION XXI

QUEST. *How is the revealed Will of God diſtinguiſhed?*

ANSW. The revealed Will of God is diſtinguiſhed into the [i] unwritten Word of God, and the written Word of God.

*i* 2 Theſ. 2. 15.

QUEST. *How long had the Church of God his unwritten Word?*

ANSW. The Church of God had his unwritten Word, from the [k] beginning of the world untill the time of Moſes; and ſince that time, it hath had the written Word, which is called Holy Scriptures.

*k* Luke 1.70.

QUEST. *Why is the written Word of God called Holy Scriptures?*

ANSW. The written Word of God is called Scriptures, becauſe it is committed to writing; and Holy, becauſe it was written by [l] holy men, who were inſpired by the holy Ghoſt.

*l* 2 Pet. 1.20, 21.

QUEST. *What is ſet forth in the Preface to the ten Commandments?*

ANSW. In the Preface to the ten Commandments is ſet forth the [m] Authority of God that command-

*m* Hoſ. 13.4.

eth, and the reaſon of man's Obedience to him above all others.

SECTION XXII

QUEST. *Which is the firſt Commandment?*

ANSW. The [n] firſt Commandment is, **Thou ſhalt have none other Gods but me**: which concerns the Acknowledgment of the only true God.

n Mark 12. 29, 32.

QUEST. *What are the Sins forbidden in this firſt Commandment?*

ANSW. In the firſt Commandment are forbidden the ſin of [o] ſuch as acknowledge no God, and the ſins of ſuch as ſerve falſe Gods, or ſerve not the true God onely.

o Pſal. 14. 1.

QUEST. *What is the Duty enjoyned in this firſt Commandment?*

ANSW. In the firſt Commandment it is enjoyned, that I [p] Acknowledge the one onely true God for my God.

p 1 Cor. 8. 6.

QUEST. *Whereby will this your Acknowledgment of the true God appear?*

ANSW. My Acknowledgment of the true God will appear by my [q] Loving, Fearing, Obeying, and Truſting him above all others.

q Mark 12. 30.

QUEST.

SECTION XXIII.

QUEST. *Which is the ſecond Commandment?*

ANSW. The ſecond Commandment is, **Thou ſhalt not make to thy ſelf any graven image,** and ſo forth: which concerns the [r] Worſhiping of the true God onely.

[r] Mat. 4. 10.

QUEST. *What Sins are forbidden in this ſecond Commandment?*

ANSW. In the ſecond Commandment are forbidden the ſins of ſuch as worſhip Images, or [ſ] any other Creatures; and of ſuch as neglect, or falſify the Worſhip of the true God.

[ſ] Rom. 1. 25.

QUEST. *Why muſt you eſpecially beware of ſuch Idol worſhip?*

ANSW. I muſt eſpecially beware of the worſhip of Idols; becauſe our God is a jealous God, and a [t] ſevere puniſher of Idolatry.

[t] Deut. 8. 19.

QUEST. *What is the Duty enjoyned in this ſecond Commandment?*

ANSW. In the ſecond Commandment it is enjoyned, that God onely be religiouſly Worſhipped, in my body and ſpirit, [u] according to his own will: and to ſuch Worſhippers he hath promiſed his eſpecial mercy.

[u] Jo. 9. 31.

SECTION XXIV.

QUEST. *Which is the third Commandment?*

ANSW. The third Commandment is, **Thou shalt not take the Name of the Lord thy God in vain:** which concerns the [w] keeping God's Name from profanation.

w 1 Tim. 6. 1.

QUEST. *What are the Sins forbidden in this third Commandment?*

ANSW. In the third Commandment are forbidden the sins of such as Blaspheme the Name of God in [x] thought, word, or action; as also the sins of false Swearing and Perjury.

x Job 1. 5.

QUEST. *Why must you especially beware of profaning God's holy Name?*

ANSW. I must especially beware of profaning God's holy Name, because himself hath [y] especially threatned to punish such offenders.

y 2 Sam. 12. 14.

QUEST. *What is the Duty enjoyned in this third Commandment?*

ANSW. In the third Commandment it is enjoyned, that the Name of God, and whatsoever beareth the Name of God, be used reverently; and that [z] religious Oaths be taken and observed with due care and conscience.

z Jer. 4. 2.

QUEST.

SECTION XXV.

QUEST. *Which is the fourth Commandment?*

ANSW. The fourth Commandment is, **Remember that thou keep holy the Sabbath day**, and so forth: which concerns the observation of a God's holy Day.

[a] Gen. 2. 3.

QUEST. *What is the Duty enjoyned in this fourth Commandment?*

ANSW. In the fourth Commandment it is enjoyned, that on God's holy Day I attend upon his service in Prayer, [b] in receiving his Word and Sacraments, and in Meditation upon his Works of Creation and Redemption.

[b] Acts 20. 7.

QUEST. *What is the Sin forbidden in this fourth Commandment?*

ANSW. In the fourth Commandment is forbidden the [c] engagement of my self or family in worldly Employments on God's holy Day.

[c] Isa. 58. 13.

QUEST. *Are no worldly Employments allowable on the Lord's Day?*

ANSW. Upon the Lord's Day are allowable such worldly Employments as concern acts of Piety, [d] Charity, Necessity, and Decency.

[d] Luke 6. 9.

QUEST.

SECTION XXVI.

QUEST. *Which is the fifth Commandment?*

ANSW. The fifth Commandment is, **Honor thy father and thy mother:** which is the first Commandment with promise, and concerns the mutual Duties of Inferiours and Superiours.

e Eph. 6. 2, 4.

QUEST. *What is the Duty of Inferiours to Superiours?*

ANSW. The Duty of Inferiours to Superiours is, to give them Honor; by which is meant f Fear, Reverence, Obedience, and Maintenance.

f Lev. 19. 3.

QUEST. *What mean you by Father and Mother?*

ANSW. By Father and Mother I mean, not onely natural Parents, but also g Governours in State, Church, and private Families.

g 1 Cor. 4. 15.

QUEST. *What is the Duty of Superiours to Inferiours?*

ANSW. The Duty of Superiours to Inferiours is, to h Govern, Protect, Sustain, and Instruct them.

h 1 Pet. 5. 2.

SECTION XXVII.

QUEST. *Which is the sixth Commandment?*

ANSW. The sixth Commandment is, **Thou shalt do no murder:** which con-

concerns the [i] preſervation of man's Life. *i* Luke 6. 9.

QUEST. *What are the Sins forbidden in this ſixth Commandment?*

ANSW. In the ſixth Commandment is forbidden, not onely the Murderous ſhedding of blood, but alſo [k] Hatred, revengful Anger, and grievous Reproach. *k* 1 Jo. 3. 15.

QUEST. *What is the Duty enjoyned in this ſixth Commandment?*

ANSW. In the ſixth Commandment it is enjoyned, that my own and my neighbour's Life be preſerved: which is done, partly by a [l] ſeaſonable and moderate uſe of God's creatures, ordained for that end. *l* Eccl. 10.17.

QUEST. *What is further required to preſerve man's Life?*

ANSW. To preſerve man's Life, is alſo required the avoiding of bodily Danger; but chiefly, the flying of [m] Sin. *m* Pſal. 55. 23.

## SECTION XXVIII.

QUEST. *Which is the ſeventh Commandment?*

ANSW. The ſeventh Commandment is, **Thou ſhalt not commit adultery**: which concerns the [n] preſervation of man's Chaſtity. *n* 1 Theſ. 4. 3.

QUEST. *What are the Sins forbidden in this ſeventh Commandment?*

ANSW. In the ſeventh Commandment, are not onely forbidden actual Adultery and Fornication; but alſo
o Mat. 5. 27, 28. Laſcivious [o] deſires, words, attire, and behaviour.

QUEST. *What other Sins are forbidden in this ſeventh Commandment, as inducements to Uncleannes?*

ANSW. Inducements to Uncleannes are
p Jer. 5. 7. [p] Exceſs in eating and drinking, Idlenes, and the like: which are alſo forbidden in the ſeventh Commandment.

QUEST. *What are the Duties enjoyned in this ſeventh Commandment?*

ANSW. In the ſeventh Commandment are enjoyned
q 1 Pet. 3. 2. [q] Chaſtity and Modeſty, in thoughts, and all manner of converſation; as alſo Sobriety, and Vigilancy.

## SECTION XXIX.

QUEST. *Which is the eighth Commandment?*

ANSW. The eighth Commandment is, **Thou ſhalt not ſteal**: which
r 1 Sam. 12. 3. concerns the [r] preſervation of man's Goods, or Propriety.

QUEST. *What are the Sins forbidden in this eighth Commandment?*

ANSW.

ANSW. In the eighth Commandment are not onely forbidden the acts of violent and fraudulent Theft; but alſo [s] Covetouſnes, Bribery, and witholding other mens Dues. [s] Jo. 12. 6.

QUEST. *What are the Duties enjoyned in this eighth Commandment?*

ANSW. In the eighth Commandment are enjoyned the [t] reſtoring and ſecuring to all their Dues; as alſo, the relieving of the Poor. [t] Prov. 3. 27, 28.

QUEST. *What other Duties are enjoyned in this eighth Commandment, as means to preſerve from the ſin of Theft?*

ANSW. Means to preſerve from the ſin of Theft are, the living and [u] labouring in a lawful Calling; as well as Contentednes, and avoiding of theeviſh Companions: which are alſo enjoyned in the eighth Commandment. [u] Eph. 4. 28.

SECTION XXX

QUEST. *Which is the ninth Commandment?*

ANSW. The ninth Commandment is, **Thou ſhalt not bear falſe witnes againſt thy neighbour:** which concerns the preſervation of man's

w Eph 4. 15. good Name, by the [w] Teſtimony of Veracity and Charity.

QUEST. *What are the Sins forbidden in this ninth Commandment?*

ANSW. In the ninth Commandment are not onely forbidden the raiſing and promoting of falſe or
x Eph. 4. 25. malicious Reports, but alſo [x] all ſorts of Lyes.

QUEST. *What are the Duties enjoyned in this ninth Commandment?*

ANSW. In the ninth Command-
y Phil. 4. 8. ment are enjoyned the [y] due preſervation and vindication of my own and my neighbour's good Name.

QUEST. *What other Duties are enjoyned in this ninth Commandment, as means to preſerve from bearing falſe or malicious Teſtimony?*

ANSW. The means to preſerve from bearing falſe and malicious Teſtimony are, a love to ſpeak the Truth,
z 1 Pet. 4. 8. with a [z] charitable endeavour to cover the Infirmities of others: which are alſo enjoyned in the ninth Commandment.

## SECTION XXXI.

QUEST. *Which is the tenth Commandment?*

ANSW. The tenth Commandment is, **Thou ſhalt not covet thy neigh-**

neighbour's houſe, and ſo forth: which, in general, concerns the [a] reſtraining of ſinfull Luſts. *a* Rom. 7. 7.

QUEST. *What are the particular Sins forbidden in this tenth Commandment?*

ANSW. In the tenth Commandment are particularly forbidden the Coveting my neighbour's Houſe, Wife, Servant, or any other [b] Goods belonging to him. *b* Acts 20. 33

QUEST. *What are the Duties enjoyned in this tenth Commandment?*

ANSW. The Duties enjoyned in the tenth Commandment are, the regulation of my Deſires in reference to other mens enjoyments, and [c] Contentednes with my own preſent eſtate. *c* Heb. 13. 5.

QUEST. *What means are here enjoyned for the attainment of that Contentednes?*

ANSW. Means for the attainment of Contentednes are, Meditation upon God's Appointments, upon mine own Unworthines, and upon the [d] creature's Inſufficiency. *d* Eccl. 5. 10.

## SECTION XXXII

QUEST. *How are the ten Commandments fulfilled?*

ANSW. The ten Commandments

e Mat. 22.37, 38, 39, 40. are fulfilled by e Loving God above all things, and my Neighbour as my ſelf.

QUEST. *Who is your Neighbour?*

f Rom. 13.8. ANSW. My Neighbour is f every man that ſtandeth in need of my help.

QUEST. *How is your Neighbour to be loved?*

g 1 Jo. 3.18. ANSW. My Neighbour is to be loved with the ſame g kind of Love which I owe to my ſelf.

QUEST. *With what kind of Love ought you to love your ſelf?*

h Luke 6.32. ANSW. The Love wherewith I ought to love my ſelf muſt be h Pure, Sincere, Moderate, Ordinate, Fervent, and Conſtant.

## SECTION XXXIII

QUEST. *By what means may you obtain ability to keep God's Commandments?*

i Pſal. 164.10. ANSW. I may i obtain ability to keep God's Commandments by diligent Prayer.

QUEST. *What is Prayer?*

k Hoſ. 7. 14. ANSW. Prayer is a Calling upon God k with the heart, and ſometimes with the voice, as well by a preſcript Form of words, as in occaſional Expreſſions.

QUEST.

QUEST, *To whom muſt Prayer be made?*

ANSW. Prayer muſt be made to God, as the onely object of religious Worſhip. *l* Rom. 10. 14.

QUEST. *How ought religious Prayers to be made?*

ANSW. Religious Prayers ought to be made through the mediation of Chriſt, and [m] in Faith; which implyeth Sincerity of heart, Regard to God's revealed will, and Charity to our neighbours. *m* Ja. 1. 6.

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## The LORD'S Prayer.

SECTION XXXIV

QUEST. *Why is the Prayer, which beginneth with* **Our Father, which art in heaven,** *called the Lord's Prayer?*

ANSW. The Prayer which begineth with **Our Father, which art in heaven,** is called the Lord's Prayer; becauſe it was taught us by our Lord Jeſus Chriſt, in whoſe [n] name we do pray unto God the Father: and it containeth a Preface, ſix Petitions, and a Doxology or Concluſion with Praiſe to God. *n* Jo. 16. 23.

QUEST.

QUEST. *Which is the Preface to the Lords Prayer?*

ANSW. The Preface to the Lord's Prayer is, **Our Father, which art in heaven:** where by saying Our Father (and not My Father) we
o 1 Thes. 5. 25. are taught to [o] pray in brotherly Charity for others, as well as for our ſelves.

QUEST. *What learn you by praying to God as a Father?*

ANSW. By praying to God as a
p Mat. 7. 11. Father I learn, that as he is [p] moſt gracious, ſo I ought to come unto him with humble Confidence.

QUEST. *What learn you by praying to God in the Heavens?*

ANSW. By praying to God in the Heavens I learn, that as he is
q Pſal. 115. 3. [q] moſt powerful and glorious, ſo I ought to come unto him with holy Reverence.

## SECTION XXXV

QUEST. *Which is the firſt Petition in the Lord's Prayer?*

ANSW. The firſt Petition in the Lord's Prayer is, **Hallowed be thy Name:** by which we are taught,
r Pſal. 148. 13. firſt and [r] chiefly to deſire and endeavour the glorification of God's holy Name.

QUEST.

QUEST. *What is meant by the Name of God?*

ANSW. By the Name of God is meant in general, God himſelf; in particular, his Titles, Attributes, and [ſ] Memorials.

ſ Pſal. 138. 2.

QUEST. *What is meant by Hallowing?*

ANSW. By Hallowing or [t] Sanctifying is meant, the Conſecrating to an holy uſe, or Glorifying.

t Lev. 10. 3.

QUEST. *What then do we beg of God in this firſt Petition?*

ANSW. In the firſt Petition we beg of God, that his glorious Name and our holy Profeſſion be not blaſphemed, but [u] glorifyed by our ſelves, and others, in thought, word, and deed.

u Pſal. 71. 19.

## SECTION XXXVI.

QUEST. *Which is the ſecond Petition in the Lord's Prayer?*

ANSW. The ſecond Petition in the Lord's Prayer is, **Thy Kingdom come**: which concerns the eſtabliſhment of the Kingdom of God, and the deſtruction of the [w] contrary Kingdoms of Satan, Sin, and Death.

w Rom. 5. 21.

QUEST. *How manifold is the Kingdom of God?*

ANSW. The Kingdom of God is

threefold: namely, the [x] Kingdom of Power, over all creatures; the Kingdom of Grace, in the hearts of his children; and the Kingdom of Glory, which is in heaven.

[x] 2 Chron. 20. 6.

QUEST. *What is meant by the Coming of God's Kingdom?*

ANSW. By the [y] Coming of God's Kingdom is meant, the eſtabliſhment of his ſpiritual Dominion, where it is not received; and the enlargment of it, where it is received.

[y] Rev. 12. 10.

QUEST. *What then do we pray for concerning God's three Kingdoms?*

ANSW. Concerning God's three Kingdoms we pray, that he would [z] rule among his Enemies, propagate his Goſpel, and ſend his Son in the clouds for the accompliſhment of our Salvation.

[z] Pſal. 110. 2.

## SECTION XXXVII.

QUEST. *Which is the third Petition in the Lord's Prayer?*

ANSW. The third Petition in the Lord's Prayer is, **Thy will be done in earth, as it is in heaven:** which concerns our Obedience to God. For we pray that [a] His will may be done, and not Ours.

[a] Luke 22. 42.

QUEST. *How is the Will of God diſtinguiſhed?*

ANSW.

ANSW. The Will of God is distinguished into the [b] Secret will of God, which is done by passive Obedience; and the Revealed will of God, which is done by active Obedience. *b* Deut. 29. 29.

QUEST. *After what manner ought this revealed Will of God to be done?*

ANSW. The revealed Will of God ought to be done by us Men upon Earth, as the same is done by [c] his Angels in Heaven. *c* Psal. 103. 20.

QUEST. *How is the Will of God done by the Angels in heaven?*

ANSW. The Angels in heaven do the Will of God, [d] Readily, Speedily, Faithfully, and Constantly. *d* Psal. 103. 21.

## SECTION XXXVIII.

QUEST. *Which is the fourth Petition in the Lord's Prayer?*

ANSW. The fourth Petition in the Lord's Prayer is, **Give us this day our dayly Bread:** which concerns the [e] maintaining of our Bodies in this temporary life. *e* Exod. 23. 25.

QUEST. *What is meant by Dayly bread?*

ANSW. By Dayly bread are meant all outward comforts necessary for

*f* Prov. 30. 8. our ſuſtinence, in our [f] preſent and reſpective conditions.

QUEST. *What is meant by Our bread?*

ANSW. By Our bread is meant
*g* 2 Theſ. 3. 12. that relief which is [g] procured by direct and honeſt means.

QUEST. *Why do we beg our bread from God Every day?*

ANSW. We Beg our bread from our heavenly Father Every day, that we may obtain it from him with his Fatherly and Dayly bleſſing, and
*h* Exod 16.4. [h] may reſt contented with Preſent neceſſaries.

SECTION XXXIX

QUEST. *Which is the fifth Petition in the Lord's Prayer?*

ANSW. The fifth Petition in the Lord's Prayer is, **And forgive us our Treſpaſſes, as we forgive them, that treſpaſs againſt us**: which con-
*i* Mat. 18.32. cerns [i] God's pardoning our Treſpaſſes or Debts.

QUEST. *What mean you by Treſpaſſes or Debts?*

ANSW. By Treſpaſſes or Debts
*k* Pſal. 51.4. I mean [k] Sins, by which we become indebted to the juſtice of God.

QUEST. *What then do we particu-*

*ticularly desire of God in this fifth Petition?*

ANSW. In this fifth Petition we particularly desire, that God would not exact from us the penalty of Sin, but would accept of the [l] satisfaction of Christ our Surety, and would for his sake discharge us from the Debt. *l* 2 Cor. 5. 21.

QUEST. *Why do we pray God to forgive us, as we forgive our Offenders?*

ANSW. We pray God to forgive us, as we forgive our Offenders; that our forgiving them may be an Argument to God to forgive us, and an [m] Obligation to our selves still to forgive others, that God may still forgive us. *m* Mark. 11. 25.

## SECTION XL

QUEST. *Which is the sixth Petition in the Lord's Prayer?*

ANSW. The sixth Petition in the Lord's Prayer is, **And lead us not into Temptation, but deliver us from evil**: which concerns our preservation from the [n] power of Sin and Satan. *n* Psal. 119. 133.

QUEST. *Upon what termes do we pray to be delivered from Temptation and Sin?*

ANSW. We pray Conditionally [if it pleaſe God] to be delivered from Temptation: but we pray
o Jo. 17. 15. o Abſolutely to be delivered from the Evil of it.

QUEST. *Doth God tempt us to Sin?*

ANSW. Though God do try us,
p Ja. 1. 13. yet doth he not p properly tempt us to Sin: but yet for our ſins, he may both permit Satan to tempt us, and permit us to fall by the temptation.

QUEST. *What do we then particularly pray for, concerning Temptation?*

ANSW. Concerning Temptation
q 1 Cor. 10. 13. we particularly pray, that q God would be with us in the Temptation, would ſupport us under it, and ſafely deliver us out of it.

## SECTION XLI.

QUEST. *Which is the Doxology, or laudatory Concluſion of the Lord's Prayer?*

ANSW. The Doxology and Concluſion of the Lord's Prayer is, **For thine is the Kingdom, and the Power, and the Glory, for ever,** AMEN: which contains a Form of Praiſing
r Pſal. 22. 27, 28. God, as well as r a Reaſon why we put

put up the Petitions unto him.

QUEST. *What is meant by Kingdom, Power, and Glory?*

ANSW. By Kingdom, Power, and Glory is meant the [r] Majeſty of God's ſupreme and omnipotent Rule over all creatures. [r] 2 Chron. 20. 6.

QUEST. *Do not Rule, Power, and Glory belong alſo to earthly Princes?*

ANSW. Rule, Power and Glory belong in ſome reſpect to earthly Princes: but [t] Originally, Eminently, and Eternally they belong onely to God. [t] 1 Tim. 1. 17.

QUEST. *What is meant by AMEN?*

ANSW. By AMEN, or [u] So be it, are meant Approbation, Aſſurance, and Deſire of accompliſhment. [u] Jer. 28. 6.

## SECTION XLII.

QUEST. *How many Parts of Prayer are there?*

ANSW. There are four Parts of Prayer; namely, [w] Supplication, Apprecation, Interceſſion, and Thanks-giving. [w] 1 Tim. 2. 1.

QUEST. *What is meant by Supplication, and Apprecation?*

ANSW. By Supplication is meant Prayer

x Hos. 14. 2. x Prayer for the averting of Evil; and by Apprecation is meant Prayer for the obtaining of Good.

QUEST. *What is meant by Intercession, and Thanks-giving?*

ANSW. By Intercession is meant y Col. 1. 3, 4. y Prayer for Others; and by Thanks-giving is meant Praising God for Mercies already received.

QUEST. *Upon what Termes must we generally pray for God's Favours?*

ANSW. What God hath Absolutely commanded, or promised, we must pray for Absolutely; and what he hath promised upon Conditions, z Luke 22. 42. we must z pray for under the same Conditions.

## The SACRAMENTS.

SECTION XLIII.

QUEST. *How many are the Sacraments of the New Testament?*

ANSW. As there be two chief Sacraments of the Old Testament; namely, Circumcision and the Passover: so there are two Sacraments of a 1 Cor. 12. 13. the New Testament; namely, a Baptism and the Lord's Supper.

QUEST. *What do these two Sacraments of the New Testaments set forth?*

ANSW.

ANSW. Baptiſm ſetteth forth new Birth, and therefore is received but once: the Lord's ſupper ſetteth forth ſpiritual [b] Nouriſhment, and therefore is received oftentimes. *b* 1 Cor. 11. 26.

QUEST. *How many things are required to make a Sacrament?*

ANSW. To make a Sacrament are required three things; namely, an [c] outward Signe ſignifying, an inward Grace ſignifyed, and a divine Word of inſtitution and promiſe belonging to them. *c* 1 Cor. 11. 23, 24.

QUEST. *Doth the outward Signe in a Sacrament onely ſignify?*

ANSW. The outward Signe in a Sacrament doth not onely ſignify, but alſo [d] exhibite and ſeal the inward and ſpiritual Grace to the believing Receiver. *d* 1 Cor. 10. 16.

## SECTION XLIV.

QUEST. *What is Baptiſm?*

ANSW. Baptiſm is an application of Water, by dipping or ſprinkling, [e] in the name of the holy Trinity. *e* Mat. 28. 19.

QUEST. *What is the inward or ſpiritual part in Baptiſm?*

ANSW. The inward or ſpiritual part in Baptiſm is, the Purging

f Rom. 6. 4. and [f] Mortification of ſin, and a ſpiritual Reſurrection to the ſtate of grace and newneſs of life.

QUEST. *How many States of man are there in this world?*

ANSW. In this world there are three States of man; Firſt, the [g] State of Innocency, in which the firſt man was created after the image of his Maker; Secondly, the ſtate of Sin, in which all men are naturally born; Thirdly, the ſtate of Grace, into which we are tranſlated by Chriſt.

g Eccleſ. 7. 29.

QUEST. *In what did the Image of God, after which Adam was created, chiefly conſiſt?*

ANSW. The Image of God, after which Adam was created, did chiefly conſiſt in the ſpiritual Wiſdom, [h] Righteouſneſs, and true Holineſs of the ſoul.

h Eph. 4. 24.

## SECTION XLV.

QUEST. *What is required to make Baptiſm effectual?*

ANSW. To make Baptiſm effectual, it is required that the Baptized perſon practiſe the [i] two chief Chriſtian doctrines of Repentance and Faith.

i Heb. 6. 1.

QUEST. *What is repentance?*

ANSW.

ANSW. [k] Repentance is a ſorrowful ſenſe and acknowledgment of Sin, with a turning from it unto God.

[k] Acts 26.20.

QUEST. *Upon what doth our Faith chiefly rely?*

ANSW. Our Faith doth chiefly rely upon the gracious [l] Promiſes of a moſt faithful and moſt powerful God, which promiſes are ratifyed in Chriſt.

[l] Rom. 4.20, 21.

QUEST. *But why are unapprehenſive Infants admitted to the Sacrament of Baptiſm?*

ANSW. Infants are admitted to the Sacrament of Baptiſm, upon the [m] profeſſion of Chriſtianity made by thoſe that undertake for them.

[m] Acts 16, 14. 15.

## SECTION XLVI.

QUEST. *By what name is the ſecond Sacrament called in holy Scripture?*

ANSW. In holy Scripture, the ſecond Sacrament is called the Lord's Table, [n] the Lord's Supper, and the breaking of Bread.

[n] 1 Cor. 11.20.

QUEST. *Why is the ſecond Sacrament called the Lord's Supper?*

ANSW. The ſecond Sacrament is called the Lord's Supper, becauſe

o 1 Cor. 11. 25. 26. the o Lord Jesus himself ordained it, for a continual Memorial of his own Death.

QUEST. *What outward Elements are to be used in the Lord's Supper?*

ANSW. The outward Elements to be used in the Lord's Supper are Bread and Wine, which are p two sorts of food most excellent in their kind.

p Psal. 104. 15.

QUEST. *Why is our Communion with Christ set forth by eating and drinking?*

ANSW. Our Communion with Christ is set forth by eating and drinking, to shew our q near conjunction with him, by whom our spiritual life is maintained.

q Jo. 6. 56.

## SECTION XLVII.

QUEST. *Are the Bread and Wine at the Lords Table changed?*

r Mat. 26. 26, 29.

ANSW. The r Bread and Wine at the Lord's Table are not changed in nature, but in use; as being appointed there to set forth something which is inward and spiritual.

QUEST. *What doth the breaking of the Bread, and pouring out of the Wine, at the Lord's Table set forth?*

s Luke 22. 19, 20.

ANSW. t The breaking of the Bread, and pouring out of the Wine,

at the Lord's Table, ſet forth the breaking of Chriſt's Body, and the ſhedding of his Blood upon the Croſs, for us.

QUEST. *What doth the diſtributing of the Bread and Wine at the Lord's Table ſet forth?*

ANSW. The diſtributing of the Bread and Wine, at the Lord's Table, ſetteth forth the diſtributing or giving of Chriſt's Body and Blood to us, as [t] Food for our Souls. *t* Jo. 6. 54.

QUEST. *By what means are the Body and Blood of Chriſt, in the Lord's Supper, received?*

ANSW. The Body and Blood of Chriſt in the Lord's Supper, are received [u] by the grace of Faith. *u* Jo. 6. 63, 64.

QUEST. *After what manner are the Body and Blood of Chriſt, in the Lord's Supper, received?* SECTION XLVIII.

ANSW. The Body and Blood of Chriſt, in the Lord's Supper, are received [w] really and ſpiritually into the Heart of the worthy Communicant. *w* Jo. 6. 55, 56.

QUEST. *What is required to make a worthy Communicant.*

ANSW. To make a worthy Communicant it is [x] required, that before *x* 1 Cor. 11. 28.

fore a man come to the Lord's Table, he examine himſelf; which preſuppoſeth in him, a competency of Knowledge.

QUEST. *Why muſt a man examine himſelf, before he come to the Lord's Table?*

ANSW. A man muſt examine himſelf before he come to the Lord's Table, becauſe the unworthy Communicant [y] becometh guilty of the Body and Blood of Chriſt, and eateth and drinketh judgment to himſelf.

[y] 1 Cor. 11. 27, 29.

QUEST. *Concerning what things ought a Communicant chiefly to examine himſelf?*

ANSW. A Communicant ought to examine himſelf concerning his Repentance, Faith, and Thankfulnes toward God; as alſo, concerning his [z] Charity toward men: all which are abſolutely requiſite to make a worthy Communicant.

[z] Mat. 5. 23, 24.

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The END.

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*Adver-*

## *Advertiſment* for the READER.

IN *regard the ſhort explicatory* Notes *firſt placed in this Manual, which have now ſeveral times paſſed the Preſs, are by experience found leſs ſerviceable to the inſtruction of Youth; becauſe moſt private Inſtructers are not able, and moſt others not willing to undergo the trouble of framing ſuch leading Queſtions out of them, as may anſwer the deſign of* Catechization: *it hath been therefore thought fit, that out of the ſame* Notes *ſhould be orderly framed a Draught of Queſtions with their Anſwers, for an Eſſay; and theſe here, with the Notes, preſented to the Catechiſt. That it may not be ſaid of this ſmall furniture of Doctrinals, what was ſometimes ſaid of bodily Food,* [*in* Lam. 4. 4.] The children ask bread, and no man breaketh it unto them. *Now of this preſent Catechiſtical Supplement, the Reader may pleaſe to take the following Account.*

*The frame of Queſtions is diſtinguiſhed into* Paragraphs *or* Sections, *which are noted in the Margin thus,* [SECTION I, II, III, &c.] *and do correſpond with the*

*like*

*like Marginals now alſo printed with the* Notes *themſelves. The number of fourty and eight* Sections *doth (as it happens) almoſt ſort with the number of Sundaies in the year; eſpecially, if a few Sacrament Sundaies be abated. But the reaſon of this diſtinguiſhing into* Paragraphs, *was partly to comply with the known diſtinctions of the* Creed, Decalogue, *and* Lord's Prayer, *into their reſpective* Articles, Commandments *and* Petitions; *and partly to meaſure out to young and narrow Capacities ſuch prepared Portions, as are uſed in the feeding of little Children, and in the inſtilling liquor into narrow-mouthed Veſſels. Yet this howſoever is done with this reſerve, that if any either diſlike ſuch Diviſion in general, or this here uſed, in particular; he be entreated to paſs over the preſent notification of* Sections, *and to take ſuch other meaſures, by joyning two or more of the* Paragraphs *into one, or by dividing one of them into more, as may beſt comport with his own deſign and occaſions.*

*But the ſtinting each* Section *to the preciſe number of four Queſtions and Anſwers, and onely four Proofs, may ſeem to ſtand*

*in*

*in need of a larger Apologie: it being confeſſed at all hands, that the Materials of the ſeveral* Paragraphs *do not equally require the ſame compaſſe of Explication. Yet to this alſo it muſt be ſaid, that this was likewiſe done in condeſcenſion to young Learners, whoſe memories muſt be encouraged with ſhort and eaſy Tasks, and the meaſure of their ſpiritual Proviſion be, as of* Manna *in the wilderneſs, a dayly and limited* Omer *of food;* Exod. 16. 16, 18.

*It might be wiſhed that ſuch a middle Rate of Documents could be fixed, as would neither be found too many, nor too few for the various Circumſtances that attend this ſervice. And yet even ſuch an exquiſite Model would not attain the end of* Catechization, *without the Prudence, Condeſcenſiveneſs, and Aſſiduity of an Inſtructer: whereas the moſt inartificial Compoſition of Catechiſtical Doctrines now extant among us, being ſeconded with a competency of thoſe qualifications in the Catechiſt, will undoubtedly in time turn to very good account. But for the preſent, 'tis ſufficient that all generally agree, that Guides of Youth muſt* drive on ſoftly, as the child-

ren be able to bear; leſt in over-driving *the Lambs* one day, all the flock ſhould die; *as* Jacob *once obſerved in a like caſe,* Gen. 33. 13, 14. *As to this Eſſay in particular, 'tis again deſired that the Catechiſt uſe his own liberty and judgement, in laying aſide any of theſe Queſtions which ſeem ſuperfluous, and raiſing any other that may ſeem more convenient; as alſo in borrowing more Proofs for their confirmation, either from the Margin of the parallel* Sections *of the* Notes, *or from his own better acquaintance with holy* SCRIPTURE.

*It remains to be noted, that if the ſenſe of each Poſition had been ſhared between the Queſtion and Anſwer (as is uſual in other Catechiſms) as well the Repetitions in the Anſwers, as the Lines in the Manual it ſelf, had been conſiderably fewer than now they are: but this Expedient was purpoſely declined. For by repeating the import of each Queſtion in its reſpective Anſwer, and ſo making the Anſwers entire Propoſitions; 'tis hoped the memories of young Chriſtians may hereby be furniſhed with a laſting ſtock of Chriſtian Aphoriſms, which by this means are become more*

*plain*

*plain and eaſy, to be learnt and retained.*

*But if, notwithſtanding what is now ſaid, the ſupercilious in this our Age ſhall diſdain all ſuch condeſtenſive endeavours, as intolerably mean and pedantick; let ſuch be put minde, that the ſame Pedantry and Indulgence to tender Years were by theſe Methods, chiefly deſigned. And that with ſomewhat the more encouragement and hope of ſucceſſe, in that the great Apoſtle of the Circumciſion,* S. Peter *was commanded* [*in* John 21. 15, 16.] *to* feed the Lambs *of Chriſt, as well as his* Sheep: *and that great Maſter of humane Learning, as well as Doctor of the Gentiles,* S. Paul, *thought it no diſparagement to feed* Babes with milk, *as well as to miniſter* ſtrong meat *to men of higher attainments;* 1 Cor. 3. 2. *Yea, the ſame holy man, who was not inferiour to the very chiefeſt Apoſtles, hath* [*in* 1 Cor. 14. 19.] *thus openly profeſſed of himſelf;* I had rather, *ſaith he,* ſpeak five words with my underſtanding, that by my voice I might teach [*or*, catechize] others alſo, than ten thouſand words in an unknown Tongue.

PROV. XXII, 6.

TRain up [*or*, catechize] a child in the way he ſhould go: and when he is old, he will not depart from it.

2 TIM. III, 15.

From a child thou haſt known the holy Scriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.

¶ *A* Sermon *preached before King* JAMES, *upon* Eph. 4. 13. *by* James Uſher, *late Archb. of* Armagh.

"Great Scholars poſſibly may think, that it "ſtands not ſo well with their credit, to ſtoop "thus low, and to ſpend ſo much of their time "in teaching theſe Rudiments and firſt Princi- "ples of the doctrine of Chriſt. But they ſhould "conſider, that the laying the Foundation skil- "fully, as it is the matter of greateſt impor- "tance in the whole building, ſo it is the very "maſter-peice of the wiſeſt builder. *According "to the grace of God which is given unto me, as a "wiſe maſter-builder, I have laid the foundation*; "ſaith the great Apoſtle, 1 *Cor.* 3. 10. And let "the learnedſt of us all try it when ever we "pleaſe, we ſhall find, that to lay the ground- "work rightly (that is, to apply onr ſelves unto "the

" the capacity of the common Auditory, and to " make an Ignorant man underſtand theſe my- " ſteries in ſome good meaſure) will put us to " the tryal of our skill, and trouble us a great " deal more, than if we were to diſcuſſe a con- " troverſie, or handle a ſubtile point of learn- ing in the Schooles.

¶ *The* Peace-maker *(Sect.* 23.) *by* Joſeph Hall, *late Biſhop of* Norwich.

" It was the obſervation of that wiſe and " learned King *James* of bleſſed memory, " ---that the reaſon, why ſo many of ours " were perverted to Popiſh Superſtition, " was, for that the people were not well " grounded, by due catechizing in the Prin- " ciples of Chriſtian Religion; --- and that " there is no employment in the world, where- " in God's Miniſters can ſo profitably employ " themſelves, as in this of plain and familiar Ca- " techizing. What is a Building, without a " Foundation? If this Ground-work therefore " be not ſurely laid, all their Divine Diſcourſes " (for ſuch their Sermons are) lie but upon " the looſe ſand, and are eaſily waſhed away by " the inſinuative ſuggeſtions of falſe Teachers. " ---As for matter of Belief, were the founda- " tion ſurely laid of the Doctrines of Faith, " contain'd in the *Apoſtolick*, *Nicene*, *Athanaſian* " *Creeds*; and of the Doctrine of the Sacra- " ments, briefly comprized in our publickly-al-

" lowed

"lowed Catechiſm; I ſee no reaſon, but to think
" our people ſo ſufficiently defenced againſt the
" danger of Errour, that no Heretical machi-
" nations could be able to batter, or under-
" mine them. And ſurely, if ever there were
" or can be time, wherein this Duty of Cate-
" chizing were fit to be enforced, it is this upon
" which we are fallen, when the ſouls of Chri-
"ſtian people are ſo hard laid at, not onely by
" *Popery*, *Anabaptiſm*, *Antinomianiſm*, *Pelagia-*
" *niſm*; but by the confounding and helliſh He-
" reſies of *Socinianiſm*, *Antitrinitarianiſm*, *Ne-*
" *arrianiſm*, prodigious miſchiefs; tending not
" onely to the diſturbance of our peace, but to
" the utter deſtruction of Chriſtianity.

---

COme ye children, hearken unto me; I will teach you the fear of the Lord, *Pſal.* 34. 11.

When the chief Prieſts and Scribes ſaw the wonderful things that he did, and the children crying in the Temple, and ſaying Hoſanna to the ſon of David, they were ſore diſpleaſed, and ſaid unto him, Heareſt thou what theſe ſay? And Jeſus ſaith unto them, Yea, have ye never read, Out of the mouth of babes and ſucklings thou haſt perfected praiſe? *Mat.* 21. 15, 16.

O Lord open thou my lips, and my mouth shall shew forth thy praiſe; Pſal. 51. 15.

O Almighty God, who out of the mouths of babes and ſucklings haſt ordained ſtrength, Mortify and kill all vices in me, and ſo ſtrengthen me by thy grace, that by the innocency of my life, and conſtancy of faith even unto death, I may glorify thy Name through Jeſus Chriſt our Lord; in whoſe own words I further call upon thee, Our Father, &c.

Almighty and everlaſting God, heavenly Father, I give thee humble thanks, that thou haſt vouchſafed to call me to the knowledg of thy grace and faith in thee: increaſe this knowledg and confirm this faith in me evermore. Give thy holy Spirit to me, that I being born again, may be made heir of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ A Prayer for the Morning.

O Lord our heavenly Father, Almighty and everlaſting God, who hath ſafely brought us to the beginning of this day; Defend us in the ſame with thy mighty power, and grant that this day we fall into no ſin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do alwayes that is righteous in thy ſight, through Jeſus Chriſt our Lord;

in whose Name and words we further call upon thee, Our Father, &c.

Or this.

PRevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help: that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Evening.

O God from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give: that both our hearts may be set to obey thy Commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietnes, through the merits of Jesus Christ our saviour; in whose Name we further call upon thee, Our Father, &c.

Or this.

LIghten our darknes, we beseech thee, O Lord, and by thy great mercie defend us from all perils and dangers of this night, for the love of thine onely Son, our Saviour Jesus Christ. Amen.

The END.

The price of this Book, consisting of seven sheets and an half, is four pence, stitcht.

IMPRIMATUR,